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# THE CHRISTIAN YEAR

EDWARD T. HORN

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THE

# CHRISTIAN YEAR,

BY

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# PREFACE.

To claim originality for this Essay, would be to deny its value. By the nature of the case, it cannot be complete. Its statements, however, are based on good authority. There is no lack of material; my difficulty lay in the selection and arrangement. I trust the principle I obeyed will commend itself to the reader.

The origin and history of the Pericopes is intimately connected with our subject, but would require a separate discussion; therefore I have not touched upon it.

The attention given to the "Lutheran" Church Year may appear to some disproportionate. It is not my prime object to exhibit the peculiarities of the various Christian communions, but to present the Church Year as a whole, to show what it has been, what it is, and what it may become. I have not used arguments, but have simply stated facts. It was, therefore, important to fix the Protestant principle in respect of it, and the usage in those ages when Protestantism was Evangelical and positive; this led me to the early history of the Church of the Reformation, but I have not passed over later changes. Besides, these details have hitherto been shut from many in the German tongue, and I serve all students of Ecclesiology by translating and condensing them.

I have also hoped to do service to my Church. The doctrine of her Confessions I believe to be the very, and, so far as they go, the only, Word of God. An historical churchliness has been revived among us. From the establishment of a *Lutheran*

Church in America we expect the regeneration of Church and country. This will require not merely a study of the doctrines of the Reformers and their successors, but a thorough acquaintance with the church life they produced, or suggested as an ideal. I am convinced that we cannot learn this from the Lutheran Church of the present. The whole Christian Church falls below the ideal; but the Lutheran is pre-eminently the Church of a grand, unimpeachable, and yet unrealized, ideal. The Lutheran Church Year in Germany, with its Liturgy and usages, has been hindered by wars, maimed by statecraft, and deformed by unLutheran influences; and in this country, until lately, was hardly the shadow of itself. The CHURCH BOOK is the announcement and promise of the ideal of Lutheranism in America. Perhaps this essay may serve to illustrate it. May God raise up a wiser hand to really begin and complete this work. If not, I can propose to myself no more fruitful ambition.

I subjoin a list of books used in the preparation of the essay. All the statements of the first two chapters are taken from them, though they are quoted in foot-notes only in those cases in which I thought my readers might have a special desire to know the authorities.

EDWARD T. HORN.

*Codex Liturgicus. Herm. Adalb. Daniel.* 4 *vols.*

*Die Ursprüngliche Gottesdienstordnung der Deutschen Kirchen Lutherischen Bekenntnisses. Dr. Th. Kliefoth.*

*Liturgische Abhandlungen. Einsegnung der Ehe. By same Author.*

*Concordia. The Book of Concord.*

*The Book of Common Prayer.*

*Breviarium Romanum.*

*Die Christliche Cultus. Dr. H. Alt.* 2 *vols.*

*Procter on the Book of Common Prayer.*
*The Liturgy and Ritual. Rev. W. Trollope.*
*The Ritual Reason Why. Charles Walker.*
*Examen Concilii Tridentini. Martin Chemnitz.*
*Altarschmuck. Moritz Meurer.*
*Lehrbuch der Kirchengeschichte. Dr. J. C. L. Gieseler.*
*Bingham's Antiquities of the Christian Church.*
*Essays on Ecclesiology. Dr. John Mason Neale.*
*Die Evangelischen Perikopen des Kirchenjahres. A. Nebe, D.D.*

# THE CHRISTIAN YEAR.

In studying the Church Year, as a distinct division of time clung to by the majority of those Christians who hold Christianity to be an historical unit, it will be convenient to look at I. The origin of the Church Year, or the manner in which such a division of time came into use; II. The Church Year as a whole and the different conceptions of it; and III. The Advantages which some find in that peculiar division of time.

## I.

### THE ORIGIN OF THE CHURCH (OR CHRISTIAN) YEAR.

We are sure to entirely misconceive the state of the Apostolic Church, if we believe that the Apostles gave to every congregation, as soon as it was gathered, a complete form of government and system of worship. There was not time for that; and Churches in different places, under the influence of

the different national genius of their members, applied the principles the Apostles gave them differently. It needed the controversies of later years to bring the Church to substantial unity in the expression of doctrinal views and Christian worship, although much seems to have been learned from the practice of the Apostles.

If the whole system of outward Christian life was not direct and minute Revelation (as the Hebrew Law had been), Christian organizers must have been compelled to use the civilization, and, to some extent, the customs, of their time, for the expression of Christian truth and life. The early Christians were not more highly cultivated than their Heathen and Jewish cotemporaries; some were much less cultivated; and, therefore, they could not go beyond them, except when led by the Spirit of God. That they were guided to forms so pure, so satisfactory, and so enduring, is proof that He was with them.

The division of time which came into use among them, they came upon, as upon all other forms, gradually. In the formation of the *Christian Year*, the Church was influenced: 1. By Jewish Customs; 2. By the Progress of Christian Life; 3. By Heathen Customs; and 4. By the Seasons of the Natural Year and Local Customs.

### 1. *The Influence of Jewish Customs.*

The earliest Christians were Jews, and kept the Jewish Sabbath. But they met for worship every day of the week. Sunday, the first day, was a fre-

quently recurring feast of the Resurrection and commemoration of the birthday of the Church on Pentecost. Friday took a solemn cast as the day of our Lord's Last Supper, His parting words, His agony, His arrest, mock trial, and crucifixion.* On Wednesday, they remembered Judas' betrayal of his Master. Thus, gradually, every week became a group of Christian festivals. Before long, Sunday took the place of the Sabbath as the great day of the week, having, it is supposed, the sanction of Apostolic practice.† It was always a festival. On that day, they stood in prayer in token of their gladness. In the Greek Church, every Sunday retains its character as a feast of the Resurrection.

The early Christians of Jewish origin did not at once break from their national worship; but, besides the habit which would bring them to Jerusalem at the Passover, the Passover and the Feast of Weeks, or Pentecost, had got new meaning. From the Friday of the Passover they fasted—even over the Great Sabbath—until Easter. Forty days after Easter was, of course, *Ascension Day*, and ten days later, *Pentecost*. The two Jewish feasts naturally became Christian festivals. "As early as the second century," says Dr. Schaff, "we find them universally and without opposition observed, and this gives strong presumptive evidence of their existence in the Apostolic age." He collates 1 Cor. 16 : 8, with 1 Cor. 5 : 7, 8, to prove that Paul refers to this Christian

* The Jewish days were reckoned from sunset to sunset.

† Schaff, *Apostolic Church*, p. 557 *f*.

celebration of the Passover. Paul kept Pentecost with the Gentile Christians of Ephesus (Acts 20 : 6), "spent Easter of the year 58 with the Gentile-Christians of Philippi, not departing till the feast was over; and he then hastened on his journey, and even sailed by Ephesus, in order to keep Pentecost in Jerusalem." (Acts 18 : 21 ; 20 : 6, 16). In the later Paschal controversies, which referred to the time and not to the propriety of keeping Easter, the Ephesian bishops appealed to the authority of the Apostle John ; Polycarp of Smyrna asserted in the year 160, that he had kept the Passover with John at the time for which he was arguing, and that other Apostles agreed with him ; while the Roman Church, in defense of their view, appealed as confidently "to its oldest bishops and to the order of the Apostles, Peter and Paul." These facts establish the antiquity of the observance of Easter and Pentecost.*

There were some disputes about the time of Easter, upon which the other feasts depend. The Jewish and Eastern Churches were accustomed to celebrate it at the time of the Jewish Passover, on the 14th of Nisan. As, "according to the Jewish reckoning of time, the beginning and end of the months coincided with the Sabbaths,"† the 14th of Nisan regularly fell on a Friday. But, according to the Roman or Western reckoning, the 14th of Nisan did not fall on a Friday ; and, as they thought it necessary to celebrate Easter on a Sunday, strifes arose between them and those who clung to the Jewish

* See Schaff, Apostolic Church, *in loc.* † Alt., ii. p. 17.

calendar.* To put an end to these, the Council of Nicæa adopted this rule, A. D. 325: *The first Sunday after the Spring full moon is to be kept as the day of the Resurrection. But, if the full moon be on a Sunday, Easter shall be kept one week after.* Because the mathematical and astronomical sciences flourished at Alexandria, its Patriarch was commissioned to authoritatively notify the Church of the time of Easter on the preceding feast of the Epiphany. In the time of Leo the Great, the Romans set up a reckoning against this, but the Alexandrian finally found common acceptance.†

In addition, Jewish influence is doubtless traceable in the use and times of Christian *fasts.* It was very early the practice to fast from three o'clock on the Friday before Easter until Easter. Gradually, different practices arose, some observing a longer, some a shorter, fast. Our Lord had fasted forty days; Elijah (1 Kings 19 : 8) and Moses (Ex. 24 : 18) had fasted forty days; and, doubtless after these examples, the fast before Easter took the same length. The Roman Church observed a six weeks' fast, to which, to complete the number forty, either Gregory

* Quarto-deciman controversy.

† "The Pasch, announced on Epiphany, preceded by the preparation of Quadragesima, was divided into the *Pascha Staurosimon*, (from *stauros*, the cross), *the Great Week*, in which the fifth *feria* (Friday), the *Parasceve*, and the *Great Sabbath* were specially observed; and the *Pascha Anastasimon* (from *Anastasis*, Resurrection), which ended with the *Dominica in Albis* (Sunday after Easter). After this came *Quinquagesima*, the fifty days in which fell *Ascension day*, and which ended on *Pentecost.*" Gieseler, *Kirchengeschichte*, I., 2, 290 f. Bingham, XX. v., 1.

the Great (590–604) or Gregory II. (715–731) added four days—because the Sundays were festivals. The Greek fast begins on Septuagesima Sunday, nine weeks before Easter, because the Saturdays as well as Sundays of Lent are by her kept as festivals.* It is not necessary to give the different rules of fasting and abstinence. The preachers taught that these times were to be improved by religious exercises. Chrysostom, in a sermon on fasts and alms, says that they ought to give to the poor, who are the treasury of Christ, what they save by abstinence. They were exhorted to prayer, to daily presence in church, and to works of Christian love and mercy. "It is not enough," says Cæsarius of Arles, in a sermon, "to

* "One may observe," says Socrates, "how the Ante-Paschal fast is differently observed in different churches. The Romans fast three weeks before Easter, only the Sabbaths and Lord's days excepted, The Illyrians and all Greece and the Alexandrians fast five weeks, Others (meaning the Constantinopolitans) fast seven weeks before Easter, but only fifteen days by intervals, and yet they also call this the *Quadragesimal* fast. And it is wonderful that while they differ so much about the number of days, they should all call it quadragesimal, and assign different reasons for this appellation. Some also abstain from all living creatures; others eat only fish; some eat fowls also, because, according to Moses, they say, they come from water. Others abstain from seeds (or berries) and eggs; others eat dry bread only, and some not so much as that. Some fast till three o'clock in the afternoon, and then eat any kind of meat. Since no one can show any written rule about this, it is plain that the Apostles left this matter free to every one's liberty and choice, that no one should be compelled to do a good thing out of necessity and fear." Bingham, XXI. I. 3.

"Jerome (ob. 420) already speaks of the forty days' fast as an Apostolic tradition; cf. *Ep.* 27 (al. 54) *ad Marcellam.* And yet more confidently Pope Leo (*ob.* 461) declares it to be an Apostolic institution. (*Serm.* 43, *de Quadrages.* 6). *Note in Alt.*, II. p. 20.

listen to the reading of the Scriptures in church, but either read them in your houses or seek others who will read them to you, and listen gladly and devoutly. Especially in the forty days' fast let us, as it is written, study the Law of the Lord day and night. And if any one is so engaged that he cannot do this before meal-time, let him spare no pains to read something out of the Holy Scriptures even while he eats." From such passages it has been concluded that there was daily service in the churches, of which the reading of the Scriptures formed the principal part. Sermons of Chrysostom's show that during fasts he preached in Antioch daily.

The Jews had four national fasts in the year. Doubtless in imitation, the Christians sought to have four fasts. The four in the Greek Church are, 1. The Fast before Easter; 2. The Pentecost Fast, which follows Pentecost, because the preceding fifty days are festivals. It begins on the Sunday after Pentecost (*the Apostles' day*), and extends to June 29, the day of SS. Peter and Paul; and is therefore called *The Fast of the Holy Apostles.* 3. From the *Invention of the Cross,* Aug. 1, to the death of Mary, Aug. 15, is *the Mother of God's Fast.* 4. From St. Philip's day, Nov. 14, forty days, to Dec. 24, is the *Winter or Philip Fast.*

In the Western Church the Fasts varied in length and in time and strictness of observance. Urban II. fixed (1095) the *Quatuor Tempora,* or as the people call them, *Quatember* or *Ember days.* Accordingly, in the weeks which follow Ash Wednesday, Pente-

cost, the *Exaltation of the Cross*, Sept. 14, and St. Lucia's day, Dec. 13, Wednesday and Saturday, as well as Friday (which is always a fast-day) are fast days.

2. *The Progress of Christian Life.*

The *Epiphany* is called the first of the distinctively Christian Festivals. It was first celebrated by the Heretic Basilidians as a commemoration of the mysterious union of the Divine and human natures in our Lord; and, as they thought this took place when He was thirty years old, at His Baptism, it was the commemoration of His Baptism also. They may have borrowed this from Jewish Christians in Palestine, who, according to Neander, celebrated the Baptism of our Lord, or from an Egyptian Heathen custom of keeping on the 6th of January a feast of the Sun.

Soon the Church adopted the feast, as the commemoration 1. Of Christ's Baptism; 2. Inasmuch as they believed this to have taken place on His thirtieth birthday, of His Birth; 3. And consequently, of the Star and Wise Men; and 4. Of the Marriage in Cana, because it took place the third day after His Baptism. All these events were the Revelation of Godhead in union with Humanity, and therefore the feast was called *The Epiphany*.* "In the time of Chrysostom it is spoken of as an old and leading festival of the Asiatic Church. The earliest distinct trace of it in the West is found in Gaul in nearly the middle of the fourth century."†

* *ἡ ἐπιφάνεια, τὰ ἐπιφάνεια; ἑορτὴ τῶν ἐπιφανίων, τὰ θεοφάνια,* Festum Epiphaniæ, Dies Manifestationis Domini.

† Palmer, *Bk. of Common Prayer*, 273.

Afterwards the commemoration of the Birth of Christ was transferred to *Christmas*. It is claimed by Romish tradition that Pope Julius I. (306–352) found in the Imperial archives of the city of Rome records of the census Augustus made at the time of Christ's birth, and discovered that He was born not on the 6th of January, but on December 25. We learn from a sermon of Chrysostom that the observance of Christmas was about ten years old in Antioch in 386. Although the Greek Church keeps it as the birthday of our Lord, it has never taken the rank in its kalendar which the Epiphany holds.

If Christ was born December 25, the feast of His Circumcision is to be celebrated January 1; of His *Presentation* in the temple and the *Purification* of Mary (called by the Greek Church Ἡ Ὑπαπαντὴ τοῦ κυρίου ἡμων Ἰησοῦ Χριστοῦ) February 2; of the *Annunciation* (called in the Geeek Church the day of the *Happy Message*, or of the *Salutation*), March 25; and of the Birth-day of John Baptist, June 24.

As early as the Third Century it was the Christian custom to celebrate the anniversaries of the death of those who had been distinguished for piety and fidelity, especially of the Martyrs and Confessors, by assemblies at their graves.* They celebrated their *birth-days*, they said; "Not that day," says Petrus Chrysologus in a sermon, "on which they were born into the world and of flesh, but that on which they

* "These were not at first general festivals like those of our Lord, observed over the whole Church, but were chiefly celebrated in those particular places where the martyrs suffered or lay buried." Bingham XX., VII. 4.

were born from earth into Heaven, from labor into rest, from temptation into peace, from torture into happiness not changeable, but real, enduring, and eternal, and from the contempt of the world to a crown and glory." The Church gave thanks that God had kept them faithful unto death, prayed that the same grace might be vouchsafed also to the living, and partook of the *agape*. This afterwards became a feast or the Communion; there were prayers for the dead, which Augustine rebuked; and churches were built over their graves. Hence the Church had many *Saints' days*, among them *All Saints' Sunday*, the Sunday after Pentecost (in the Greek Church), *All Saints'* Day, November 1, (Pope Gregory III., 731-741), the *Apostles' days*, the days of *St. Stephen*, *St. Mark*, *St. Luke*, *St. Silas*, and *St. Timothy*, the day of the *Holy Innocents*, and the days of local and patron saints. They also kept the anniversaries of the *Dedication of Churches*, of the *Installation of Bishops* (*Natales Episcoporum*), and of local calamities and signal deliverances. Afterwards, when the search for relics became general, the discovery or solemn reception of precious relics gave new festivals to particular places. Nor dare we forget the *Rogation days* and other penitential seasons.

To these must be added the *Feasts of Mary*, multiplied by her worshipers, including in addition to those which are also feasts of our Lord and have been mentioned, her *Birth*, Sept. 8 (7th–9th Century); *Presentation*, Nov. 21 (in the East, 8th, in the West, 14th Century); *Espousal*, Jan. 23 (since 1546); the

*Immaculate Conception*, Dec. 8 (11th Century); *Visitation*, July 2, (13th–14th Century); *Assumption*, Aug. 15 (582–818). The honours paid to Mary were increased by the orthodox zeal against the Monophysites.

To these may be added *Corpus Christi* day (1264), the Thursday after Trinity Sunday, Trinity Sunday, the *Invention* and *Exaltation* of the Cross, etc., etc.

In later days have been added the Festival of the *Reformation*, Mission Festivals, Harvest and National Thanksgivings, the Commemorations of National events (*e. g.* of the Coronation and Gunpowder Plot in England), and the Feasts of the *Dead*, observed in Germany, together with the Roman Day of *All Souls*, Nov. 2d, etc.

### 3. *Heathen Customs.*

In the early history of the Christian Church, whole tribes, or at least large bodies of men, were baptized at once, and it could not be expected that each man of them would have so clear an apprehension of the truth that it would mould all his after-life. Many Heathen customs continued, some of which have been handed down among the Germanic nations to this day. It was, therefore, the wise policy of Christian rulers, as the bishops of Rome and the early missionaries, to adopt and Christianize the customs and feasts which had takenhold on popular life, wherever it was possible; and, although the Church may have been harmed somewhat by the admixture of false views with its worship, and by the

influence of ill-instructed men, it gained much by making the cherished usages of people, which were identified with their national life, and involved with their social order and unconscious superstitions, teachers of Christian truth. Kurtz states that Gregory the Great instructed the Christian missionaries, in 601, "To transform the Heathen temples into churches, and the Pagan into saints' festivals and martyrs' days, that hard minds might be raised gradually, not violently."*

Thus we find that January 6th was a feast of the Sun, *Inventio Osiridis*, celebrated by Egyptian Heathen, before it became our Epiphany. The Heathen *Saturnalia* ("in remembrance of the Golden Age") were celebrated Dec. 17-24; the *Sigillaria* (a Roman feast in which the people made each other presents, especially of small images), on Dec. 24; and the *Brumalia* (*dies natalis invicti Solis*, the Feast of the Winter Solstice), on the 25th. This was also a notable feast of the return of the Sun among the Northern nations. It was not unadvisedly that John Baptist's day and Christmas were made to correspond with the Summer and Winter solstices. In this change of Heathen revelry into Christian joy, there is something of that sanctification of common life and deeds which Christianity aims to effect. *Candlemas*, the *Purification of Mary*, Feb. 2 (when candles having been blessed by the Romish priests are carried in procession), doubtless has taken the place of the

* Ut duræ mentes gradibus vel passibus non autem saltibus eleventur. Kurtz, *Church History*, Transl. Phila. I., p. 221.

*Lupercalia* and February lustrations and the processions with lighted torches through the streets of Rome, which had been usual at that time. In some parts of Germany (Bohemia, Silesia, Lausitz, Misnia, Vogtland), *Lætare* Sunday, the Fourth in Lent, is called the *Sunday of the Dead*, and *of Redemption from Idolatry;* and it is the custom for the young people to drag about, and finally throw into the water, an effigy of an old man,—probably a remnant of an old celebration of the death of Winter.

On the other hand, New Year's day was long a fast in the West, in opposition to Heathen excesses.

These are examples of the influence of Heathen customs, which was greater than we can tell at this day.

### 4. *Times of the Year and Local Customs.*

The times of the year and local peculiarities must have modified common life, and, consequently, the worship of the people. The Romans began their year on the 1st of March. According to the Julian era, the Spring Equinox always fell on the 25th of that month. Some Jewish teachers held that the world had been created in the Spring. It pleased men fond of analogies to make the Spring Equinox correspond with the anniversary of Creation, and to put upon the same day the Annunciation, the beginning of the Incarnation, the new creation; and they at first, tried to celebrate the Crucifixion on that day also. They would thus have had a fixed time for Easter. But the more accurate kalendar of the Alexandrians showed that the Equinox fell earlier,

and spoiled their scheme. The correspondence between John Baptist's words, *He must increase but I must decrease*, and the coincidence of His birthday with the Summer, and of Christ's with the Winter Solstice, were not unnoticed.

Feasts were established also at the request of rulers, to satisfy or benefit particular localities. Sometimes different places celebrated the same feasts on different days, as, for instance, the Romans celebrated the *Feast of the Chair of Peter* on Jan. 18; but Antioch, which city also claimed to have had Peter for its bishop, on Feb. 22. The Romans afterwards adopted the latter together with their own, and it was a happy substitute for a Heathen feast to the manes of the dead, formerly celebrated from Feb. 20 to the end of the month.

Influence of this sort can be traced in some of the lections which give character to the Sundays of the year. *Lætare* Sunday falls in the time when the husbandman is beginning his labor in Northern lands, and when the seed has already begun to sprout in the South. Accordingly, the Gospel lesson is John 6: 1–15.* The 7th Sunday after Trinity (Mark 8: 1–9, The Feeding of the Four Thousand), falls in a time when fruits are ripening; the 8th (Matt. 7: 15–23) conveys the lesson, By their fruits ye shall know them; the 9th (Luke 16; 1-9) warns those who are gathering from their fields and orchards against a worldly wisdom which would defraud

* This was chosen, because the Sunday falls in the Forty days' fast.

them of everlasting habitations; the 10th corresponds with the historical date of the Destruction of Jerusalem, August 10; the 14th (Luke 17: 11-19, *the Ten Lepers*) urges to thankfulness at the end of harvest; the 15th (Matt. 6: 24-34) is of God's care of birds and lilies; and the 16th (Luke 7: 11-17, *the Awakening of the son of the Widow of Nain*) was doubtless meant to comfort the bereaved in this time of frequent death.* These are at least happy coincidences.

* From Alt., Vol. II.

| | Earlier Books of Apostolic Constitutions. | Later Books of Apostolic Constitutions. | Ambrose and Augustine. |
|---|---|---|---|
| **The Easter Fast or Quadragesima.** | The Beginning of the Church Year. Of uncertain length. | All civil business except emancipation of slaves, forbidden. Daily service and communion. Council of Laodicea forbade marriages and feasts of martyrs in this time. In the Great Week Courts were closed and Emperors set prisoners free. | Augustine held fasting to be commanded, but not when, nor how long. Forty days, counted from Easter. Even abstinence from the bath, except on Thursdays. Ambrose began on Friday before Sexagesima. |
| **Sunday in the Great Week.** | | *Traditio Symboli*, Chrysostom. | Ambrose. |
| **Thursday.** | | *Redditio Symboli.* Anniversary of the Lord's Supper. Readmission of Penitents. | Lord's Supper. Morning and Evening Communion in some provinces. Aug. |
| **Good Friday.** | Parasceve. ("The Preparation.") | Commanded. In Syria, according to Chrysostom, worship in churches of martyrs and cemeteries, because Christ was led out. | |
| **Great Sabbath.** | A Fast. Vigil of Easter. | Fast. (Descent into Hell, Epiphanius.) *Vigil. Baptism.* Towns lighted. | |
| **EASTER.** | | | Aug. According to the Nicene Rule. |
| **Quinquagesima** *The Fifty Days.* | *Irenæus and Tertullian. All Festivals.* Stand in prayer. | | Aug. *Quadrag.* Miserable life. *Quinquag.* 7x7x1. Eternal joys. |

| Roman. 500-600. | 600-850. | 850.— |
|---|---|---|
| No longer the beginning of the Church Year. First day called *Caput.* (Leo, *Initium*) *Quadragesimæ.* Different lengths. See quotation from the historian Socrates. | Begins Wed. after *Quinquagesima Sunday.* In *Spanish* Church, a wavering between Easter and Christmas, as the beginning of the year.<br>Bede began the Fast on Ash Wednesday; the Frankish Church on Invocavit Sunday. Ash Wednesday from time of Charlemagne. | *Septuagesima, Sexagesima and Quinquagesima Sundays.* Sundays named from Introits at the beginning of the Middle Age. From Monday after *Lætare*, our Lord's conflicts with the Jews; from *Judica* (Passion Sunday), His Passion. Reference to Catechumenate and Public Penitents given up. |
| Passion History. Leo, *Still Week.* | Consecration of Palms in the *Gallican Church.* | Palm Sunday. |
| Institution of Supper. | Blessing of oil. | Chrisma. No Hallelujah. Bells silent. Altars naked. |
| No Mass. | | Adoration of the cross. Mass of the Pre-sanctified. |
| No Mass. | | *Benedictio Fontis.* |
| Thought seemly to decorate. No sermon in Rome. | German name *Ostern* belongs to this time, Bede derives from *Eostra*, who had her festival in this month. Rotker Labeo from *Urstant, Auferstehung*, Resurrection. Lections refer to Res. and to Baptism. *Pascha Annotinum.* | Three days. |
| Kneeling no longer prohibited in the Gallican Church. | Bede—Kneeling yet prohibited. Gospel of John read because it tells of the glory of the Lord.<br>*Litania Major.* Apr. 25.<br>*Rogation days*, (three preceding *Asc.*) Instituted by Bp. Mamertus, of Vienne, in Gaul. | *Litania Major.* Apr. 25. |

| | Earlier Books of Apostolic Constitutions. | Later Books of Apostolic Constitutions. | Ambrose and Augustine. |
|---|---|---|---|
| **Ascension.** | *Tertullian* ascribes to Apostolic tradition. *Origen.* The day not positive. | *Chrysostom. Greg. Nys.* In Syria, as on Good Friday. | Aug. says observed throughout the world. |
| **Pentecost.** | | *Chrys. Greg. Nys.* and Naz. A great time for Baptism. Octave of Pentecost —*Of all Martyrs* in the Greek Church. | |
| **Sundays after Pentecost.** | | | |
| **Advent.** | | | |
| **Christmas.** | | Apostolic Constt. *Chrys. Greg. Naz. and Nys.* | *Ambrose.* |
| *Jan. 1.* | | New Year. Fast in Greek Church. | Fast. |
| **EPIPHANY.** | *Clemens Alex.* Birth, as well as Baptism, of our Lord. | In Jerusalem and Egypt as Birth of Christ until 5th Cent. In the East, His Baptism; in West, The *Wise Men.* | The Wise Men.—*Amb.* Baptism of Christ or Wedding at Cana. |
| **Days of Martyrs and Departed Saints** | Called by Tertullian an immemorial custom. | Ap. CC. VIII. Feasts get Octaves. Apostles' days. (The Greek Church is more Scriptural and historical in its saints than Rome.) | Peter and Paul, June 29. All Apostles—6th Cent. John Baptist. Maccabees. Holy Innocents. St. Stephen. |

| Roman. 500–600. | 600–850. | 850.— |
| --- | --- | --- |
| Monday.<br>Tuesday. | | |
| | No *proper* Masses until now. Six after Pentecost, five after *Peter and Paul's* day, June 29; five after *St. Lawrence's*, two after *St. Cyprian's* in *Theotinchus*. Advent fast formerly. Length varying. Finally four Sundays. Threefold meaning—making ready for our Lord's coming (1) in the flesh, (2) in Word and Spirit, and (3) at the end of the world. | Trinity Sunday, 1305–1409. *Sundays after Pentecost.* |
| | Vigil. | Vigil. |
| *Jerome. Leo.* Joyful season until Epiph. excepting Jan. 1. | St. Stephen's.<br>St. John's.<br>Holy Innocents'. | *Amalarius:* This time (until *Septuages.*) serves as commemoration of those who, before all, are to be *regarded* as the *preachers* of the church. |
| | Gradual disuse of its fast *Contra Gentilitatem*. | These as Christmas days. |
| *Jerome* and *Leo.* | The Circumcision. | The Circumcision.<br>"Feast of Fools," forbidden, 1444. |
| | With Vigil. *Wise Men.* Sundays after Christ's *Prophetical office.* | Baptism of our Lord on Sunday after New Year. |
| *St. Michael's.* Earliest trace in a letter of Pope Gelasius (492-496) bidding a bishop consecrate a church to the Archangel Michael and St. Martin. | All days of Apostles and of many other saints have vigils, when it is fasted. At 3 o'clock there is a Mass without the *Gloria in Excelsis* and *Hallelujah*, and in the evening the history of their martyrdom is read, divided into sections, between which are Responses and Antiphons. Also Octaves with the same Masses. | The Wise Men. |

| | Earlier Books of Apostolic Constitutions. | Later Books of Apostolic Constitutions. | Ambrose and Augustine. |
|---|---|---|---|
| Anniversaries of Dedications of Churches. | | Sozomen. | |
| *Invention of the Cross.* (Its discovery by the Empress Helena) *Exaltation of the Cross.* (Its recovery from the Persians and return by Emperor Heraclius, 629.) | | | |
| **Feasts of Mary.** | | First trace—a Homily of Proclus of Constantinople, 430. | Annunciation—Festum Conceptionis Domini. *Aug.*—*Ambrose* has none. |
| **Fasts.** | | Formerly left to the unconstrained resolution of each one, now commanded by the church. | The opinion of the necessity of these, and their use in winning merit before God, gains ground; although Aug. tried to lead back to the Scriptural conception of them. |

| Roman. 500–600. | 600–850. | 850.— |
|---|---|---|
| | Very many saints. 152–2000 in the year. | |
| | First trace of *All Saints* in consecration of Pantheon to *St. Mary* and *All Martyrs*. | *All Souls.* Odilo, Abbot of Clugny, 998. |
| | First trace of *All Souls* in an ordinance of Isidore († 636) that in cloisters the Sacrament shall be offered annually, the day after Pentecost, for all dead members of the convent. | |
| See Gallican Church. History found in Sulpicius Severus. | In Rome before 701. | |
| | Purification. Assumption, 7th Cent. in Rome. Nativity, 7th Cent. in Rome. | Conception. 11th Cent. Presentation, in East, 8th Cent., in West, 14th. Visitation, 14th. Saturday of every week. |

## II.

## The Christian Year as a Whole, and Different Conceptions of it.

### 1.

### *The Lections in the Churches.*

It does not belong to our purpose to trace the history of the lections and pericopes. That would require a special and full discussion. But in order to present the Church Year as a *whole*, there must be given a list of the proper lessons for the Sundays and chief days in the different Churches. Let it suffice to say that there are two recognized principles, the *Lectio Continua* and the *Lectio Propria;* according to the former the books of the Bible, their chapters and verses, are read in their written order; the latter is the selection of portions suitable to particular times. From the beginning, proper lessons were selected for the Great Feasts, such as Easter, Epiphany and Christmas, and gradually for the Sundays, this work being completed during the Middle Age.

| | GREEK. | ARMENIAN. | ROMAN. | LUTHERAN. | ANGLICAN. |
|---|---|---|---|---|---|
| *I. S. in Advent.* | Eph. 4 : 1-6. | 1 Thess. 3 : 1-3. | Rom. 13 : 11–14.* | | Rom. 13 : 8–14. |
| *25th after P.* | Luke 10 : 25–37. | Luke 13 : 1–9. | Luke 21 : 25–36. | Matt. 21 : 1–9.* | Matt. 21 : 1–13. |
| *II. 26th after P.* | Eph. 5 : 9–19. | 2 Thess. 1 : 1–12. | Rom. 15 : 4–13.* | | |
| | Luke 12 : 16–31. | Luke 14 : 12–24. | Matt. 11 : 2–10. | Luke 21 : 25–36.* | |
| *III. 27th.* | Eph. 6 : 10–17. | Heb. 1 : 1–14. | Phil. 4 : 4–7. | 1 Cor. 4 : 1–5.* | |
| | Luke 13 : 10–17. | Luke 15 : 7–10. | John 1 : 19–28. | Matt. 11 : 2–10.* | |
| *IV. 28th.* | Col. 1 : 12–18. | Heb. 4 : 16–5 : 10. | 1 Cor. 4 : 1–5. | Phil. 4 : 4–7.* | |
| | Luke 14 : 16–24. | Luke 18 : 9–14. | Luke 3 : 1–6. | John 1 : 19–28.* | |
| *Christmas.* | Heb. 11 : 9–16. | | 1) Titus 2 : 11–14. | 1) Titus 2 : 11–14. | Heb. 1 : 1–12.* |
| | Matt. 1 : 18–25. | | Luke 2 : 1–14. | Luke 2 : 1–14. | John 1 : 1–14.* |
| | | | 2) Titus 3 : 4–7. | 2) Titus 2 : 4–7. | |
| | | | Luke 2 : 15–20. | Luke 2 : 15–20. | |
| | | | 3) Heb. 1 : 1–12.* | | |
| | | | John 1 : 1–14.* | | |
| | | | Matt. 2 : 1–11.* | | |
| *St. Stephen's.* | | | Acts 6 : 8–7 : 59.* | | Acts 7 : 55–59. |
| | | | Matt. 23 : 34–39.* | | ——— |
| | | | Gal. 4 : 1–7.* | | ——— |
| *S. after Christmas.* | Gal. 1 : 1–5. | Heb. 7 : 11–25. | Luke 2 : 33–40.* | | Matt. 1 : 18–25. |
| | Matt. 2 : 13–18. | Luke 19 : 11–28. | | | Rom. 4 : 8–14. |
| *Circumcision.* | 2 Tim. 4 : 5–8. | Heb. 7 : 26—8 : 13. | Tit. 2 : 11–14. | Gal. 3 : 23–29.* | Luke 2 : 15–21. |
| | Mark 1 : 1–8. | Luke 20 : 1–8. | Luke 2 : 21. | Luke 2 : 21.* | Eph. 3 : 1–12. |
| *EPIPHANY.* | Mark 1 : 9–11. | Titus 2 : 11–15. | Is. 60 : 1–6.* | | ——— |
| | Matt. 3 : 13–17. | Matt. 1 : 18–25 ; 3 : 1–17. | Matt. 2 : 1–12.* | | ——— |
| *I. Sunday after E. 29th.* | Eph. 4 : 7–13. | 1 Tim. 1 : 1–11. | Rom. 12 : 1–5.* | | ——— |
| | Matt. 4 : 12–17. | John 2 : 1–11. | Luke 2 : 41–52.* | | ——— |
| *II. 30th.* | Col. 3 : 12–16. | 1 Tim. 4 : 13–5 : 16. | Rom. 12 : 6–16.* | | ——— |
| | Luke 18 : 18–27. | John 3 : 13–21. | John 2 : 1–11.* | | ——— |
| *III. 31st.* | 1 Tim. 1 : 15–17. | 2 Tim. 1 : 1–9. | Rom. 12 : 17–21.* | | ——— |
| | Luke 18 : 35–43. | John 4 : 24–42. | Matt. 8 : 1–13.* | | ——— |
| *IV. 32d.* | 1 Tim. 5 : 9–16. | 2 Tim. 2 : 15–19. | Rom. 13 : 8–10.* | | Rom. 13 : 1–7. |
| | Luke 19 : 1–10. | John 5 : 19–30. | Matt. 8 : 23–27.* | | ——— |
| | | | Col. 3 : 12–17.* | | ——— |
| | | | Matt. 13 : 24–30. | | ——— |
| *V.* | *Should these Sundays occur, those pericopes are used which had been omitted on account of Feasts.* | | 1 Thess. 1 : 2–10. | 2 Peter 1 : 16–21. | 1 John 3 : 1–8. |
| *VI.* | | | Matt. 13 : 31–35. | Matt. 17 : 1–9. | Matt. 24 : 23–31. |

| | GREEK. | ARMENIAN. | ROMAN. | LUTHERAN. | ANGLICAN. |
|---|---|---|---|---|---|
| *Septuagesima.* 33*d.* | 2 Tim. 3: 10–15.<br>Luke 18: 10–14. | 2 Tim. 3: 8–15.<br>John 6: 22–38. | | 1 Cor. 9: 24–10: 5.*<br>Matt. 20: 1–16.* | 1 Cor. 9: 24–27.<br>——— |
| *Sexagesima.* 34*th.* | 1 Cor. 6: 12–20.<br>Luke 15: 11–32. | Tit. 1: 1–11.<br>John 6: 59–71. | | 2 Cor. 11: 19–12: 9.*<br>Luke 8: 4–15.* | 2 Cor. 11: 19–31.<br>——— |
| *Quinquagesima.*—35*th.* (*Esto Mihi.*) | 1 Cor. 8: 8—9: 2.<br>Matt. 25: 31–46. | Rom. 13: 11–14.<br>Matt. 6: 1–21. | | 1 Cor. 13: 1–13.*<br>Luke 18: 31–43.* | ———<br>——— |
| *Ash Wednesday.* | Rom. 13: 11–14.<br>Matt. 6: 14–18. | Ex. 1: 1—2: 10.<br>Joel 1: 14–20. | Joel 2: 12–19.<br>Matt. 6: 16–21. | | Joel 2: 12–19.<br>Matt. 6: 16–21. |
| *I. Sunday in Lent.* (Invocavit.) | Heb. 11: 24–26; 32–40; 12: 1, 2.<br>John 1: 43–51. | Rom. 12: 1–13: 10.<br>Matt. 5: 17–48. | | 2 Cor. 6: 1–10.*<br>Matt. 4: 1–11.* | ———<br>——— |
| *II.* (Reminiscere.) | Heb. 1: 10–2: 3.<br>Mark 2: 1–12. | 2 Cor. 6: 1–18.<br>Luke 15: 1–32. | Matt. 17: 1–9. | 1 Thess. 4: 1–7.*<br>Matt. 15: 21–28.* | ———<br>——— |
| *III.* (Oculi.) | Heb. 4: 14–5: 6.<br>Mark 8: 34–38. | Eph. 4: 17—5: 14.<br>Luke 16: 1–31. | | Eph. 5: 1–9.*<br>Luke 11: 14–28.* | ———<br>——— |
| *IV.* (Lætare.) | Heb. 6: 13–20.<br>Mark 9: 17–31. | Phil. 3: 1—4: 9.<br>Luke 17: 20–18: 14. | | Gal. 4: 21–31.*<br>John 6: 1–15.* | ———<br>——— |
| *V.* (Judica.) | Heb. 9: 11–14.<br>Mark 10: 33–45. | Col. 2: 8–3: 17.<br>Matt. 22: 34–23: 39. | | Heb. 9: 11–15.*<br>John 8: 46–59.* | ———<br>——— |
| *VI.* (Palmarum.) | Phil. 4: 4–9.<br>John 12: 1–18. | Phil. 4: 4–7.<br>Matt. 20: 29–21: 17. | | Phil. 2: 5–11.*<br>Matt. 21: 1–9. | ———<br>Matt. 27: 1–54. |
| *Monday in Holy Week.* | Matt. 21: 18–43.<br>Matt. 24: 3–35. | Matt. 21: 18–22: 14.<br>Matt. 20: 17–28. | Is. 50: 5–10.<br>John 12: 1–9. | Passion History. | Is. 63: 1–16.<br>Mark 14: 1–72. |
| *Tuesday.* | Matt. 22: 15-23: 28.<br>Matt. 24: 36–51; 25: 1-46; 26: 1, 2. | Mark 12: 13–44.<br>Matt. 24: 1–26: 2. | Jer. 11: 18–20.<br>Mark 14: 1—15: 46. | Passion History. | Is. 50: 5–10.<br>Mark 15: 1–39. |
| *Wednesday.* | John 12: 1–50.<br>Matt. 26: 6–16. | Mark 14: 1–11.<br>Matt. 26: 3–16. | Is. 62: 11—63: 7.<br>Luke 22: 1—23: 53. | Passion History. | Heb. 9: 16–28.<br>Luke 22: 1–71. |
| *Thursday.* | Luke 21: 37-22: 39.<br>Matt. 26: 2–20.<br>Job 13: 3–17.<br>Matt. 26: 21–39.<br>Luke 22: 43–45.<br>Matt. 26: 40-27: 2. | John 12: 27: 43.<br>1 Cor. 11: 23–32.<br>Matt. 26: 17–30.<br>Mark 14: 1–26.<br>John 13: 1-11; 14: 12–15. | 1 Cor. 11: 20–32.* | 1 Cor. 11: 23–32.<br>John 13: 1–15.* | 1 Cor. 11: 17–34.<br>Luke 23: 1–49. |

| | GREEK. | ARMENIAN. | ROMAN. | LUTHERAN. | ANGLICAN. |
|---|---|---|---|---|---|
| *Good Friday.* | John 13: 31–38; 14, 15, 16, 17. | John 18: 28—19: 16. | Ex. 12: 1–11.* | Is. 53: 1–12. | Heb. 10: 1–25. |
| | John 18: 1–27. | Phil. 2: 5–11. | John 18: 1—19: 42.* | Passion History. | John 19: 1–37. |
| | Matt. 26: 57–75. | Heb. 2: 11–18. | | | |
| | John 18: 28–19: 16. | Matt. 27: 1–56. | | | |
| | Matt. 27: 3–31. | Heb. 9: 11–28. | | | |
| | Mark 15: 16–32. | Mark 15: 1–41. | | | |
| | Matt. 27: 32–54. | Heb. 10: 19–31. | | | |
| | Luke 23: 32–49. | Luke 22: 66–23: 49. | | | |
| | John 19: 25–37. | 1 Tim. 6: 13–16. | | | |
| | Mark 16: 43–47. | John 19: 17–37. | | | |
| | John 19: 38–42. | 1 Pet. 3: 17–20. | | | |
| | Matt. 27: 62–66. | Matt. 27: 57–61. | | | |
| *Easter.* | Matt. 27: 62–66. | 1 Cor. 15: 1–11. | Col. 3: 1–4. | | 1 Peter 3: 17–22. |
| | Matt. 28: 1–20. | | Matt. 28: 1–7. | | Matt. 27: 57–66. |
| | Acts 1: 1–8. | Acts 1: 1-8; 15-26. | 1 Cor. 5: 6–8.* | 1 Cor. 5: 6–8.* | Col. 3: 1–7. |
| | John 1: 1–17. | Mark 16: 1–8. | Mark 16: 1–8.* | Mark 16: 1–8. | John 20: 1–10. |
| *Easter Monday.* | Acts 1: 12–17; 21–26. | Acts 2: 22–41. | Acts 10: 36–43. | Acts 10: 34–41.* | Acts 10: 34–43. |
| | John 1: 18–28. | Luke 24: 1–12. | Luke 24: 13–35.* | Luke 24: 13–35.* | |
| *1 Sunday after Easter.* (*Quasimodo Geniti.*) | Acts 5: 12–20. | Acts 5: 34–6: 7. | 1 John 5: 4–10.* | 1 John 5: 4–10.* | |
| | John 20: 19–31. | John 1: 1–17. | John 20: 19–31.* | | John 20: 19–23. |
| *2d Sunday.* (*Misericordias Dan.*) | Acts 6: 1–7. | Acts 10: 1–24. | 1 Pet. 2: 21–25.* | | ——— |
| | Mark 15: 43-16: 8. | John 2: 23–3: 12. | John 10: 12–16.* | | ——— |
| *3d Sunday.* (*Jubilate.*) | Acts 9: 32–42. | Acts 13: 44–14: 6. | 1 Pet. 2: 11–20.* | | 1 Pet. 2: 11–17. |
| | John 5: 1–15. | John 5: 19–30. | John 16: 16–23.* | | ——— |
| *4th Sunday.* (*Cantate.*) | Acts 11: 19–30. | Acts 17: 1–15. | James 1: 16–21.* | | ——— |
| | John 4: 5–42. | John 7: 14–24. | John 16: 5–15.* | | ——— |
| *5th Sunday.* (*Rogate.*) | Acts 16: 16–34. | Acts 20: 17–38. | James 1: 22–27.* | | ——— |
| | John 9: 1–38. | John 9: 39–10: 11. | John 16: 23–30.* | | ——— |
| *Ascension.* | Mark 16: 9–20. | Acts 1: 1–14. | Acts 1: 1–11. | | ——— |
| | Luke 24: 46–53. | | Mark 16: 14–20. | | ——— |
| *S. after Ascension.* (*Exaudi.*) | Acts 20: 16–18, 28–36. | Acts 24: 1–23. | 1 Pet. 4: 8–11.* | | ——— |
| | John 17: 1–13. | John 12: 12–23. | John 15: 26—16: 4.* | | ——— |

| | GREEK. | ARMENIAN. | ROMAN. | LUTHERAN. | ANGLICAN. |
|---|---|---|---|---|---|
| *Pentecost (Whitsunday.)* | Acts 2: 1–11.<br>John 7: 37–52—8: 12. | Acts 2: 1–21.<br>John 14: 15–31. | Acts 2: 1–11.* | Acts 2: 1–13.<br>John 14: 23–31.* | Acts 2: 1–11. |
| *Whitsun-Monday.* | | Rom. 1: 1–17.<br>Matt. 7: 28—8: 4. | Acts 10: 42–48.<br>John 3: 16–21. | | Acts 10: 34–48. |
| *Trinity Sunday.* | Heb. 11: 32—40; 12: 1–2.<br>Matt. 10: 32, 33, 44, 48; 19: 27–30. | James 5: 16–20.<br>Luke 4: 25–30. | 1 John 4: 8–21.<br>Matt. 28: 18–20.<br>Luke 6: 36–42. | Rom. 11: 33–36.<br>John 3: 1–15.* | Rev. 4: 1–11.* |
| *I. S. after Tr.* | Rom. 2: 10–16.<br>Matt. 4: 18–23. | Heb. 9: 1–10.<br>John 10: 22–30. | 1 John 3: 13–18.<br>Luke 14: 16–24. | 1 John 4: 16–21.*<br>Luke 16: 19–31.* | 1 John 4: 7–21.<br>1 John 3: 13–18.* |
| *II.* | Rom. 5: 1–10.<br>Matt. 6: 22–33. | Rom. 6: 12–23.<br>Matt. 12: 1–8. | 1 Peter 5: 6–11.<br>Luke 15: 1–10. | | Luke 14: 16–24.*<br>1 Peter 5: 6–11.* |
| *III.* | Rom. 6: 18–23.<br>Matt. 8: 5–13. | Rom. 7: 25—8: 11.<br>Matt. 12: 38–45. | Rom. 8: 18–23.<br>Luke 5: 1–11. | | Luke 15: 1–10.*<br>Rom. 8: 18–23.* |
| *IV.* | Rom. 9: 1–10.<br>Matt. 8: 28–34. | Rom. 9: 30—10: 4.<br>Matt. 13: 24–30. | 1 Pet. 3: 8–15.<br>Matt. 5: 20–26. | | Luke 6: 36–42.*<br>1 Peter 3: 8–15.* |
| *V.* | Rom. 12: 6–14.<br>Matt. 9: 1–8. | Rom. 11: 13–26.<br>Matt. 14: 13–21. | Rom. 6: 3–11.<br>Mark 8: 1–9. | | Luke 5: 1–11.*<br>Rom. 6: 3–11.* |
| *VI.* | Rom. 14: 1–7.<br>Matt. 9: 27–35. | 1 John 1: 1–7.<br>Matt. 16: 13–17: 20. | Rom. 6: 19–23.<br>Matt. 7: 15–23. | | Matt. 5: 20–26.*<br>Rom. 6: 19–23.* |
| *VII.* | 1 Cor. 1: 10–18.<br>Matt. 14: 14–22. | 1 Cor. 1: 23–2: 5.<br>Matt. 18: 10–14. | Rom. 8: 12–17.<br>Luke 16: 1–9. | | Mark 8: 1–9.*<br>Rom. 8: 12–17. |
| *VIII.* | 1 Cor. 3: 9–17.<br>Matt. 14: 22–34. | 1 Cor. 6: 12–7: 11.<br>Matt. 19: 1–12. | 1 Cor. 10: 6–13.<br>Luke 19: 41–47. | | Matt. 7: 15–23.*<br>1 Cor. 10: 1–13. |
| *IX.* | 1 Cor. 4: 9–16.<br>Matt. 17: 14–23. | 1 Cor. 9: 24–10: 11.<br>Mark 1: 14–22. | 1 Cor. 12: 1–11.<br>Luke 18: 9–14. | 1 Cor. 10: 6–13.* | Luke 16: 1–9.*<br>1 Cor. 12: 1–11.* |
| *X.* | 1 Cor. 9: 2–12.<br>Matt. 18: 23–35. | 1 Cor. 12: 1–11.<br>Mark 1: 35–39. | 1 Cor. 15: 1–10.<br>Mark 3: 31–37. | | Luke 19: 41–47.*<br>1 Cor. 15: 1–10.* |
| *XI.* | 1 Cor. 15: 1–11.<br>Matt. 19: 16–26. | 1 Cor. 13: 11–14: 5.<br>Mark 2: 13–17. | 2 Cor. 3: 4–11.<br>Luke 10: 23–37. | | Luke 18: 9–14.*<br>2 Cor. 3: 4–11.* |
| *XII.* | 1 Cor. 16: 13–24.<br>Matt. 21: 33–42. | 1 Cor. 15: 50–57.<br>Mark 3: 31—4: 9. | Gal. 3: 16–22.<br>Luke 17: 11–19. | | Mark 7: 31–37.* |

| | GREEK. | ARMENIAN. | ROMAN. | LUTHERAN. | ANGLICAN. |
|---|---|---|---|---|---|
| *XIII. S. after Trinity.* | 2 Cor. 1: 21–2: 4.<br>Matt. 22: 1–14. | 2 Cor. 1: 1–11.<br>Mark 4: 35–41. | Gal. 5: 16–24.<br>Matt. 6: 24–34. | Gal. 3: 15–22.*<br>Luke 10: 23–37.* | |
| *XIV.* | 2 Cor. 4: 6–15.<br>Matt. 22: 34–46. | 2 Cor. 2: 12—3: 3.<br>Mark 6: 30–44. | Gal. 5: 25—6: 10.<br>Luke 7: 11–17. | Gal. 5: 16–24.*<br>Luke 17: 11–19.* | |
| *XV.* | 2 Cor. 6: 1–10.<br>Matt. 25: 14–30. | 2 Cor. 7: 4–16.<br>Mark 7: 31–37. | Eph. 3: 13–21.<br>Luke 14: 1–11. | Gal. 5: 25—6: 10.* | Gal. 6: 11–18. |
| *XVI.* | 2 Cor. 6: 16—7: 1.<br>Matt. 25: 21–28. | 2 Cor. 10: 18–11: 9.<br>Mark 10: 1–12. | Eph. 4: 1–6.<br>Matt. 22: 34–46. | Matt. 6: 24–34.*<br>Eph. 3: 13–21.* | |
| *XVII.* | 2 Cor. 9: 6–11.<br>Luke 5: 1–11. | 2 Cor. 12: 10–18.<br>Mark 10: 35–45. | 1 Cor. 1: 4–9.<br>Matt. 9: 1–8. | Luke 7: 11–17.*<br>Eph. 4: 1–6.* | |
| *XVIII.* | 2 Cor. 11: 31–12: 9.<br>Luke 6: 31–36. | 2 Cor. 13: 5–13.<br>Mark 11: 27–33. | Eph. 4: 22–28.<br>Matt. 22: 1–14. | Luke 14: 1–11.*<br>1 Cor. 1: 4–9.* | |
| *XIX.* | Gal. 1: 11–19.<br>Luke 7: 11–16. | Gal. 2: 1–10.<br>Mark 12: 35–44. | Eph. 5: 15–21.<br>John 4: 47–54. | Matt. 22: 34–46.* | |
| *XX.* | Gal. 2: 16–20.<br>Luke 8: 5–15. | Gal. 4: 1–18.<br>Luke 4: 14–24. | Eph. 6: 10–17.<br>Matt. 18: 23–35. | Eph. 4: 22–28.* | Eph. 4: 17–32. |
| *XXI.* | Gal. 6: 11–18.<br>Luke 16: 19–31. | Gal. 5: 16–26.<br>Luke 5: 27–39. | Phil. 1: 3–11.<br>Matt. 22: 15–22. | Matt. 9: 1–8.*<br>Eph. 5: 15–21.* | |
| *XXII.* | Eph. 2: 4–10.<br>Luke 8: 26–39. | Eph. 1: 1–14.<br>Luke 8: 16–21. | Phil. 3: 17—4: 3.<br>Matt. 9: 18–26. | Matt. 22: 1–14.*<br>Eph. 6: 10–20.* | |
| *XXIII.* | Eph. 2: 14–22.<br>Luke 8: 40–56. | Eph. 5: 15–33.<br>Luke 8: 49–56. | Col. 1: 9–14.<br>Matt. 24: 15–28. | John 4: 47–54.*<br>Phil. 1: 3–11.* | |
| *XXIV.* | The Pericopes | Phil. 1: 1–11. | | Matt. 18: 23–35.* | Matt. 18: 21–35. |
| *XXV.* | marked in the Greek<br>Church for Advent | Luke 9: 46–50.<br>Phil. 3: 8–21. | | Phil. 3: 17–21.*<br>Matt. 22: 15–22.* | Col. 1: 3–12.<br>Matt. 9: 18–26. |
| *XXVI.* | follow here. The<br>Advent Sundays are<br>by her counted as | Luke 11: 1–13.<br>Col. 1: 1–11.<br>Luke 11: 14–23. | The above are the pericopes for the *last* S. after Pentecost. If there be more than 23 Sundays, on the 23d the pericopes of the 6th after Epiphany, on the 24th, of the 5th, are used, etc. | Col. 1: 9–14.*<br>Matt. 9: 18–26.* | Jer. 23: 5–8.<br>John 6: 5–14. |
| *XXVII.* | Sundays after Pentecost. | 1 Thess. 1: 1–10.<br>Luke 12: 13–31. | | 1 Thess. 4: 13–18.<br>Matt. 24: 15–28.<br>2 Thess. 1: 3–10.<br>Matt. 25: 31–46.<br>1 Thess. 5: 1–11.<br>Matt. 25: 1–13. | These are the pericopes of the *last* S. after Trinity. The pericopes of Sundays after Epiphany are substituted, as in the Roman Church. |

* These are the lections prescribed in the *Comes* or *Liber Comitis*, by some ascribed to St. Jerome. Several lectionaries (more or less complete) precede the Xth Century. The lectionary of Charlemagne was in use in Germany in the time of Luther.

## 2. THE GREEK CHURCH.

The Eastern Church is more attached to ancient usage than the Western. Although Christmas, Epiphany, Ascension and Pentecost are kept, "Easter," says Alt, "is the *great* and, properly considered, the *only* feast time of the Oriental Church Year. All the other feasts, even the Epiphany not excepted, pass only for intercalations and from the beginning have been held to be additions to the original old Christian Church Year." It consequently fixes the beginning of the Church Year at the beginning of its preparatory fast. The year ends with the Sundays after Epiphany, which are more or fewer, according as Easter falls late or early. The Western Church Year, on the contrary, begins with Advent Sunday, but a remnant of the old practice is seen in the Roman and Anglican use of the same pericopes for the last Epiphany Sundays and the last Sundays before Advent.*

For the same reason the influence of the old Christian weekly festivals is clearly discernible in the structure of the Greek Church Year. As of old every Sunday was the commemoration of the resurrection, and Wednesdays and Fridays commemorated Christ's betrayal and death, so Wednesdays and Fri-

*"The observation of *Advent*, as a season of preparation for Christmas, cannot be certainly traced to an earlier date than the 6th century, at least in the West; and even then the Eastern and Western Churches did not agree on a uniform period for its celebration. The Nestorians in the East were the first who changed the commencement of the Church Year from Easter to Advent, and we find this change adopted in Gaul in the 6th Century." *Proctor on the Book of Common Prayer*, p. 268.

days are yet fast days and every Sunday is a less Easter. Although all the Sundays have appropriate lections, at matins every Sunday morning one of the following Resurrection lections is read in its order:

I. Matt. 28: 16-20.
II. Mark 16: 1-8.
III. Mark 16: 9 16.
IV. Luke 24: 1-9.
V. Luke 24: 13-35.
VI. Luke 24: 36-47.
VII. John 20: 1-10.
VIII. John 20: 11-18.
IX. John 20: 19-29.
X. John 21: 1-14.
XI. John 21: 15-19.

As Sunday is the eighth day, so, before Easter, the great Sunday of the year, are seven Sundays of preparation. After Easter the Feast extends through seven Sundays to All Saints' Sunday, the eighth.

If we reckon fifty weeks to their Church Year, and take from these the seven of preparation and the festal eight, the remaining thirty-five may be divided into groups corresponding to the other five days of the week and represent the time for instruction and labor.

From Easter to the Sunday of All Saints (first after Pentecost) the Gospel of John is read, and the Acts of the Apostles; from *All Saints' Sunday* to *Elevation of the Cross* (Sept. 14th) Matthew, Romans, and 1st and 2d Corinthians; from the *Elevation of the Cross* to *Quinquagesima*, Luke, 2 Corinthians, Galatians, Ephesians, Colossians, 1st and 2d Timothy; from *Quinquagesima* to Easter (the Great Fast), Mark and Hebrews. These lections are rarely interrupted by the *lectiones propriæ*. The General or Catholic Epistles have no place at all in this scheme. There is a certain symmetry of arrange-

ment. Thus there are six lessons from *Romans*, from 1st *Corinthians*, and from 2d *Corinthians*; five from *Ephesians*; four (and a *lectio propria* on the *Sunday of Orthodoxy*) from *Hebrews*; three from *Galatians* and from *Colossians*; two from 1st Timothy; and one from 2d Timothy and from Philippians. The last Sunday before the Great Fast has for its Gospel Matt. 25 : 31-46, as a fitting close of the Church Year.

The Constantinopolitan Church divides the festivals into *Great, Middle, and Little.** The Great are subdivided into three classes. The first includes Easter only; the second, twelve, viz.: Christmas,† Epiphany, Purification, Annunciation, Palm Sunday, Ascension, Pentecost, Transfiguration, Repose of the Mother-of-God, Nativity of the Mother-of-God, Exaltation of the Holy Cross, Presentation of the Mother-of-God; the third, Circumcision, Nativity of St. John Baptist, SS. Peter and Paul, Decollation of St. John Baptist, which are called *Adodecata*, because they are not of the former twelve.

The first subdivision of the *Middle Feasts* includes those in which the office is not entirely of the day, but which have at Lauds an additional canon in honour of the Mother-of-God. Those of the second subdivision have the *Polyeleos* (Ps. 136) at Lauds, and include those Apostles' days which have not

* See John Mason Neale, D. D.'s *Essays on Ecclesiology*, p. 99.

† The Armenian Church has no such festival as Christmas. It has a Feast of the *Apparition of the only begotten Son at Etchmiadzine*. All this is from Neale.—*Ib.*

already been given, the days of great doctors or wonder-workers and of certain God-bearing fathers, as St. Simeon Stylites.

The Less Feasts include those which, like the feasts already named, have the Great Doxology at Lauds and are called the Doxologized feasts, and those which have no Doxology. The former are marked in the kalendar in red ink, the latter in black.

By the side of this old Christian Church Year grew another, formed by the superstitions of monks in dark years—a year of saints' days. "The former year," says Alt, "has not a fixed date for any of its feasts. It is, so to speak, a Heavenly reckoning of time which fixes and governs the date of Easter, (which, according to our conception, is always changeable) and with it the whole course of the year, by eternal and Divine laws. The latter, the Monkish, Middle-Age, Saints' Year, on the contrary, has dates fixed by the earthly civil reckoning, and, on account of the multitude of saints, has become a series of 365 or 366 days, of which every one demands a special celebration.

"Therefore these two Church Years stand side by side and, though inwardly unrelated, are compelled to run their course in the same path and together. Hence they often conflict, and here, as in the Western Church, where we find the same state of things, the question has arisen, What can be done to obviate this evil?

"The Western Church decided for the principle of

peaceful mediation. Since its attempt to regulate the old Christian Easter-Year by fixed dates, led to no result, it sought to bring the *Saints' Year*, so far as possible, into agreement with it and to make the Saints' days come into a sort of connexion with its Sundays and Festivals; and accordingly her Church Year, although varied enough, is yet a tolerably well-connected whole, and the Saints' days appear more or less to be integral parts of it.

"The Eastern-Orthodox Church, on the other hand, whether from piety or because she saw that if an inner organic connexion was lacking, none could be created, abstained from such attempts at mediation and, in opposition to the West, decided upon a rigid sundering of the two. The Old-Christian Sunday Year is here a year by itself; so also is the Middle Age Saints' Year. To the former belong the Sundays; to the latter only their early hours and the week days."

Since six days are given to the saints while only one remains for the worship of God, and since the clergy cherish and foster it, the worship of the saints has a great hold upon the people. Yet we cannot but see that if the lections, which have been so admirably arranged, were read and explained in the vernacular, as is the custom in those Protestant communions which use the pericopes, the order of the Greek Sunday Year would be of great benefit to the people.

### 3. The Western Church.

In the Western Church we have to consider the usages of the Roman Church and of the Protestant

in its two main and original representatives, the Lutheran and the Anglican Church. The first adheres closely to its ancient usages; the two latter (as is the Protestant manner) make ancient usages conform to present needs. The Anglican is distinguished by greater order; the Lutheran practice, because of the sometimes inconsistent ecclesiastical statutes of the many German States, is confused and irregular. In all, the different Seasons, Sundays and Feasts have special Gospels and Epistles, Collects, Sequences, and colours for the Altar-cloths; in the Roman and Anglican, have proper Psalms; in the Roman and Lutheran, proper Introits; and in the Lutheran, proper hymns.

A.

The year begins in the Roman Church on the Fourth Sunday before Christmas (S. nearest St. Andrew's day, First in Advent). There are greater and less feasts. The Calendar requires a special service on every day, but as it would be impossible for the laity to always attend, a distinction is made between *Festa chori et fori*, the observance of which by the people is enjoined, and *Festa chori*, whose observance is voluntary. The list of those enjoined has not always been the same; but, "At present," says Alt, "in most Catholic countries, besides Sundays, the following are kept: the Easter and Pentecost festivals, Christmas, St. Stephen's day (Dec. 26), New Year (Circumcision), Epiphany (Day of the Three Kings, Jan. 6), Ascension, Trinity Sunday, Corpus

Christi (Thursday after Trinity Sunday), Purification of the Blessed Virgin (Candlemas, Feb. 2), Assumption (Aug. 15), Immaculate Conception (Dec. 8), the day of St. Peter and Paul (June 29), All Saints' (Nov. 1), the anniversaries of the dedications of particular churches, and the day of the patron saint. Other feasts, as the feast of the Name of Jesus, the Birth and Naming of the Virgin, the feast of the Rosary of the Blessed Virgin, of St. Michael and the Guardian Angels, are for the most part put on the Sundays. Thus the Catholic Church has come to pretty much the same results as the Evangelical Church with reference to the observance of festivals, only by a quite different way."

This section can be best illustrated by brief mention of some ceremonies peculiar to these days, but it must be borne in mind that many popular ceremonies were conjoined with these in former times and other places, which have for the most part fallen into disuse.

*a*) The Vigils of *Christmas* begin at 6 o'clock on the evening of Dec. 24. The Introit is Ex. 16 : 6, 7 : *At even, then shall ye know that the* LORD *hath brought you out from the land of Egypt; and in the morning, then shall ye see the glory of the* LORD. The Gospel is Matt. 1 : 18–21, the Birth of the Lord; and the Offertory, *Lift up your heads, O ye gates,* Ps. 24 : 7. The custom of giving presents and having a Christmas tree belongs to the Evangelical Church in Germany, rather than to the Roman. In the latter, presents are given either on the Eve of St. Nicholas or, as in Italy, on Epiphany.* The first Mass of Christmas is at midnight, with the Introit, Ps. 2 : 7, and Is. 9 : 2–7 for the Prophetical lec-

* Alt.

tion. The second is at dawn, with the Introit, Is. 9: 6. The third Mass has the same Introit; and after the Post-Communion instead of John 1: 1–14 (which is the Gospel), Matt. 2: 1–12, of *the Wise Men*, is said. From Christmas Eve until the Octave of Epiphany the priests' vestments and the Altar-cloths are *white*. The music is an especial feature, and in many churches shepherds' pipes, little bells, and instruments that children play, are used, as in Haydn's well-known Symphony.*

The next day is St. Stephen's; Dec. 27th is St. John's day, and Dec. 28th Holy Innocents'. The Church thus celebrates the three kinds of martyrdom, 1) in will and in deed, 2) in will though not in deed, 3) in deed but not in will.

Jan. 1st is the Octave † of Christmas, and is the feast of the Circumcision. And here let it be noted that the seventh day after each feast of the first rank is celebrated as its Octave, the service having reference to the feast.

* Alt.

† "Octaves are observed to add greater dignity to the festivals. Thus Easter has been observed with an octave from the earliest times. Also (as Durandus says), as significant of the future glory of the Saint, whose day is being observed, the day itself commemorating the event (as Christmas, our Lord's Birth), the Octave day, its future consummation, when we shall reap the full fruition. Sometimes the Octave commemorates a distinct event, as the Octave of Christmas is observed as the feast of our Lord's Circumcision, wherein He *completed* His humiliation by taking upon Him the yoke of the Law;—the Octave of Whitsunday is Trinity Sunday, because the *end* of the Holy Spirit's outpouring on the Church, is to lead us to the Beatific Vision of the Three in One. Sometimes the feast has an Octave, not only because of its dignity, but because of the many mysteries celebrated thereon. Thus, Epiphany commemorates not only our Lord's manifestation, but also His Baptism and His first miracle at the Marriage of Cana." (*The Ritual Reason Why, Charles Walker,* p. 68.) I may add that these explanations of the Octaves (and the like, which frequently occur), are ingenious rather than authentic.

*b*) For the Vigils of *Epiphany* the Introit is Wisd. 18 : 14, 15. On *Epiphany* the churches are brilliantly lighted. The Introit is Mal. 3 : 1, the Gradual, Is. 60 : 6, and the offertory Ps. 72 : 10, 11. In old time a *Feast of Asses* was kept in some parts of France on the Octave.

*c*) Feb. 2, the fortieth day after Christmas, is the Feast of the *Purification of the Blessed Virgin Mary.* The celebration begins with the consecration of candles by the priest, clad in a violet* cope. In the first *Oremus* he prays, "O Lord, who hast created all things out of nothing, and by Thy command hast made this liquor to come through the labour of bees to the perfection of wax, and who to-day didst fulfil the prayer of righteous Simeon: we humbly beseech Thee through the invocation of Thy most holy name, and through the intercession of the Blessed Mary, always Virgin, whose feast we keep this day, and through the prayers of all Thy saints, to bless and sanctify these candles to the uses of men and the health of their bodies and souls, whether on earth or on the waters, and that from Thy holy Heavens Thou wouldst hear the voices of this Thy people, who carry them in Thine honor and praise Thee in their songs." The second *Oremus* contains the petition, "That Thou wilt vouchsafe to bless and sanctify these lighted candles which we, Thy family, desire to carry, and to kindle them with the light of Thy heavenly benediction." The third is directed to Jesus Christ, the Light of the world, praying, "Pour Thy blessing upon these waxen candles and sanctify them with the light of Thy grace, and in favor grant that, as these, lighted with fire that can be seen, drive away the shades of night, so our hearts, illumined by invisible fire, *i. e.*, by the bright glory of the Holy Spirit, may be free from the blindness of any vices, that, the eye of our mind being cleansed, we may be enabled to discern the things which are pleasing unto Thee and useful to our eternal salvation." The fourth *Oremus* implores for the candles the grace of benediction, that, as outward light shines forth from them, so also

* Expressive of sadness.

the Light of the Spirit may shine within our souls. The fifth, in reference to the aged Simeon, who, enlightened by the Holy Ghost, recognized in the child the Saviour of the world, contains the petition, "Mercifully grant that, being enlightened and taught by the grace of the same Spirit, we may truly own and faithfully serve Thee."

The candles, lying on the altar, are then thrice sprinkled with holy water and incensed. Then they are distributed among the clergy and people; each kneels and kisses the hand of the priest, who hands the candle to him, while the choir sings the song of Simeon, *Now Lord lettest Thou Thy servant depart in peace.* The priest then says *Procedamus in pace,* and clergy and laity make a festal procession with lighted candles, which they keep in their hands during the Mass, until the beginning of the Communion. During the procession the following Antiphon is sung: "Adorn thy bridal chamber, Sion, and receive Christ, the King! Embrace Mary, who is the heavenly portal: for she bringeth the king of the glory of the new light. The Virgin standeth, bringing in her hands her Son, begotten before Lucifer; whom Simeon taketh in his arms, preaching to the peoples that this is the Lord of life and death, and the Saviour of the world."

At the end of the procession, the priest takes off his violet vestments and puts on white, and the Mass begins. The Introit is Ps. 48: 10, 11; the Epistle, Mal. 3: 1-4; the Gospel, Luke 2: 22-32.—This is called Candlemas; *German, Mariae Lichtmess.*—The symbolism is thus explained: "The candles are borne in procession because Christ was carried to the Temple; at the Gospel, because it tells of His Presentation; and from the Consecration to the end of the service, because He, the true Light, is there present." *

*d*) The priests fast from *Septuagesima* Sunday, but the Fast of the whole Church begins on *Ash Wednesday,* the fortieth day before Easter. On that day the penitent congregation is sprinkled or marked with the consecrated ashes of

* *Ritual Reason Why,* 197. See Alt, Vol. 2.

the palm-branches (or evergreens) consecrated on Palm Sunday of the preceding year. The idea of this may be gathered from the second *Oremus:* "Vouchsafe of Thy goodness to bless these ashes, which, in order to profess our humility and merit pardon, we put on our heads; that we, who know we are but ashes, and on account of our wickedness and ill-desert are about to return to dust, may be worthy to receive the pardon of all our sins." The severity of the fast may be learned from the pastoral letters of Bishops, published every Lent. The prayers throughout Lent lay great stress on fasting; the priests wear *violet* instead of the *green* vestments of the Epiphany season from Septuagesima until Easter; all instrumental accompaniment of Church music (except that of the organ) is forbidden; the *Gloria in Excelsis* is not sung in the Mass except on Holy Thursday; the Alleluia after the Epistle ceases also on Septuagesima Sunday, and it was formerly the custom to sing it over many times in the service just preceding, this being called "The farewell to Alleluia;" the *Gloria Patri* after the Introit is omitted from Judica Sunday, and from that day the Altar is clad in *black*. The services are intended to show the humiliation and sufferings of Christ, and to lead to and express the repentance of the congregation. On Palm Sunday palms are consecrated and a procession is made.

The services become more solemn, if that be possible, in the Great or Holy Week; although this sadness is fitly broken on Green Thursday (*In Cœna Domini*) by the celebration of the Institution of the Holy Supper. The *Gloria in Excelsis* is sung, the bells ring, and the altar and the priests are clad in festal white. At the Mass the priest consecrates two wafers. One he eats then (the Middle Age custom of a general communion on this day having fallen into disuse); and the second is reserved for the communion on Good Friday.* In Cathedral churches, after the consecration of the Host, the archdeacon exorcises the oil for the use of the sick, and then blesses it. After the Sacrament has been received,

* Mass of the Presanctified.

Chrism is consecrated and oil for use in confirmation. It is prescribed that in this consecration twelve priests, seven deacons, and seven archdeacons shall assist. Next the consecrated Host that remains is put away for the morrow, while the choir sings the hymn, "*Pange lingua gloriosi.*" The altars are then stripped, the choir singing, *They part my raiment among them and for my vesture they cast lots.* Ps. 22: 18; the bare altars symbolizing Christ's loneliness when all forsook Him and fled. In Rome, after the Mass, the Pope washes the feet of twelve priests and then serves them at table. This ceremony is also performed by some sovereigns and in some monasteries. On this day the Pope repeats his solemn excommunication of all heretics. In the service called the *Tenebræ*, the church is lighted by only fifteen candles, and the seven Messianic and the seven Penitential Psalms are recited. At the end of each Psalm one candle is extinguished. The one that is left is put away lighted, to be brought out again on Easter, to signify that Christ died but was not overcome by death. The Church now being dark, the service ends with a noise in memory either of the tumult at the trial of Christ or of the earthquake at His death.

On Good Friday the priest serves in *black* at the bare altar. The Passion History is read dramatically. Then follows the Adoration of the Cross; and then the *Mass of the Presanctified*, the Host being used which was reserved on Holy Thursday. Although the Council of Toledo enjoined a sermon on Good Friday, the general custom is to omit the sermon altogether on Thursday, Friday, and Saturday of Holy Week.

On *Saturday* the church is even stiller. At 3 or 4 o'clock in the afternoon Vespers begin, the remnant of the ancient Vigils of Easter. At this service new fire for the altar and incense are consecrated. During the chants, the church is brilliantly lighted. This was formerly one of the great times for Baptism.

On *Easter* there is in some churches a sort of representation of the Resurrection, and a procession. At the early, as

well as at the principal, Mass, the *Gloria in Excelsis* and *Alleluia* are heard again, and all the bells ring. Hence these are sometimes called the *Easter Gloria* and *Hallelujah Mass.* Until the octave of Pentecost the altars and priests are clad in white; the pictures which have been covered during Passion-time are unveiled; and the altar is beautifully lighted. The Introit is Ps. 139: 3, 5, 6; the Gradual, Ps. 118: 24; the Offertory, Ps. 76; 8, 9; and the Easter sequence *Victimæ Paschali* is sung. The fifty days between Easter and Pentecost are all festivals, except Monday, Tuesday, and Wednesday before Ascension, which are called *Rogation* days. These are penitential; the litany is said, and in some places there is a procession.

*e*) At Pentecost the priests and altars wear *red*, in memory of the fiery tongues.

*f*) The Introit of *Corpus Christi* day (Thursday after Trinity Sunday) is Ps. 81: 16; the Epistle 1 Cor. 11: 23-29; the Gradual, Ps. 145: 15, 16; the Sequence, *Lauda, Sion, Salvatorem* (by Thomas Aquinas); the Gospel, John 6: 55-58; and the Offertory, Lev. 21: 6. There is a festal procession bearing the Host. In Spain it was formerly the custom to light great bonfires on the mountains the night before. At three o'clock in the morning the bells rang, and at ten the procession started, headed by men representing the four Evangelists, musicians and children representing angels. The different fraternities followed with banners and pictures of saints. Next, after more musicians, the priests announced the approach of the Consecrated Host by ringing the Mass-bell and swinging their censers. The Host is borne by the Bishop in his pontificals under a rich canopy. As it passes, all fall upon their knees and cross themselves.—Four altars are set up, and at each of these stations the procession halts. At the first the priest recites Matt. 1: 1–16, and says, *O Lord, deal not with us according to our sins*, and they respond, *Nor reward us according to our iniquities;* at the second he recites Mark 1: 1–18, and says, *Peace be within Thy walls*, to which they respond, *And prosperity within Thy palaces;*

at the third, Luke 1: 1–17, with the versicle, *The Lord will give His blessing*, and the response, *And our land shall yield her increase;* and at the fourth, John 1: 1–14, with *Show us, O Lord, Thy mercy*, and the response, *And give us Thy salvation.* Then the priest prays for all saints, for protection and peace for the whole land, and for blessings upon the fruits of the fields. Finally, turning to the four quarters of the Heavens, he gives God's blessing to the people and to the fruits of the earth.—Sometimes the Host is exposed on the Altar for the forty hours' devotion of the people.

*g*) *The Feast of St. Peter and Paul*, June 29th, is kept with much pomp. At Rome, St. Peter's Church is illuminated the night before. On this day, after the Mass, the Pope gives his blessing to all the earth.

*h*) On the *Assumption of the Blessed Virgin Mary* (as on all the other feasts of the Virgin) the Introit is, *Let us all rejoice in the Lord, celebrating this day in honor of the Blessed Virgin Mary, for whose Assumption the angels rejoice and in common praise bless the Son of God.* The Epistle is Sirach 24: 11–20; the Gospel, Luke 10: 38–42; and the Offertory, *Mary hath been taken up into Heaven: the angels rejoice together praising and blessing the Lord, Alleluia.*

*i*) *All Saints' Day*, (Nov. 1st) has the same Introit; for Epistle, Rev. 7: 2–12; the Gospel Matt. 5: 1–12.

j) *All Souls' Day*, (Nov. 2d) is a natural outcome of the Romish doctrine of Purgatory and prayers for the dead. The Introit is, *Give to them, O Lord, eternal rest and let perpetual light shine upon them*, with Ps. 65: 1, 2; the Epistle, 1 Cor. 15: 51–57; the Gradual begins with the same words as the Introit, ending with Ps. 112: 6, 7; the Tractus is, *Absolve, O Lord, the souls of all the faithful dead from every bond of their faults; and let them, by Thy succoring grace, be rendered worthy to escape punishment and enjoy the blessedness of the eternal light* Then follows the celebrated Sequence, *Dies Iræ, Dies illa:* the Gospel is John 5: 25–29; and the Offertory, *Lord Jesus Christ, King of Glory! free the souls of all the faithful dead from the sufferings of Hell and*

*from the deep lake; free them from the mouth of the lion lest Hell swallow them and they fall into darkness: but let St. Michael the standard-bearer represent them in holy light: as of old Thou didst promise to Abraham and to his seed; sacrifices and prayers do we offer to Thee to-day, O Lord: do Thou accept them for those souls whose memory we keep to day: Make them, O Lord, to go over from death unto life.*

The *Ember-days** are the proper seasons for the ordination of the Clergy. The *Tempora Clausa* are those times in which marriages are forbidden. "The first part of the Church Year, which, on account of its connection with the Easter festival, required a severe discipline, is Quadragesima (or Lent); and already the Synod of Laodicea in the year 363 (?) in its 51st Canon, forbade weddings in this time. When somewhat later Advent was patterned after Quadragesima, this prohibition was extended to it also. The Church has always observed this rule."†

The Roman Catholic service does not acknowledge any distinction between a festal and a feastless half of the Church Year, but every day is a festival, and many are observed with as much pomp as the feasts of our Lord. The examples we have given show that there are in its service elements of sound instruction and Scriptural worship, but all their beauty and force are lost in the Latin tongue. They exercise no proper influence upon the people, are in no sense their utterance, and like the daily service the Church Year becomes scenic rather than expressive or didactic. By fasts, by frequent will-worship, by the saints' days, by the consecration to extraordinary uses of inanimate things, and most of all by the

* See p. 5.

† Kliefoth, *Liturgische Abhandlungen, I. Einsegnung der Ehe* p. 115.

transference to the Virgin of the honor due to the Saviour, the attention of the pious worshipper is taken from Christ and His Work. The Roman Catholic Ecclesiastical Year, like its service and creed, have grown (so to speak) rather by accretion than by development, the natural processes of rejection and assimilation; and this will explain its relation to the Church Year of the Evangelical Church.

B.

(1.)

The Evangelical or Lutheran Church changed those customs only which are contradictory to Scripture, and admitted only those feasts and days which are based upon Scripture and separated from common days by a Gospel fact. Luther's position in regard to the Church Year might be easily misunderstood, because he sometimes contradicts himself. "He had a certain fixed principle in regard to holy times," says Daniel, "but when his bile was stirred by a farrago of superstitious customs, he transgressed his own bounds." One of the Romish abuses most complained of by the Reformers was the great number of saints' days and festivals, which interrupted the labor of the common people and made them idle and immoral; but still more did they oppose the opinion which obtained, that those earned merit before God who kept the feasts according to churchly prescription.*

* New festivals were commanded daily, and new fasts, new ceremonies, and new honors to the saints were instituted, that by such works grace and all good might be earned of God. AUGSBURG CONFESSION, XXVIII. 40.

Luther advised, "That all feasts be done away, and only Sundays kept. But if it be desirable to keep the days of our Lady and of the other great saints, let them all be put on Sunday, or let there be but a Mass in the morning, and let all the rest of the day be given to work; for by the present misuse of them in drunkenness, playing, idleness, and all sorts of sin, we anger God more on holy days than on any others. Before all, the Church consecrations ought to be quite rooted out, since they are nothing else than revelings and fairs. * * * * Some silly prelates imagine they have done a good work when they have kept the day of St. Ottilia or St. Barbara, or of any other one to whom, in blind devotion, they make a festival, and that they have done much better if they have taken a week-day to honor the saint. But thereby the common man is injured, for he has to neglect his work, is more exhausted than he would otherwise have been, and his body is weakened and unfitted for work. * * * * * What is against God and harmful to the body and soul of men, every congregation or council or magistracy has authority to abrogate and prevent, without the knowledge or will of Pope or Bishop." But he says again, "Let every one have his own customs in peace, until it can be changed in an orderly way or made uniform, provided only that all the festivals be not done away. It would be well, however, if all were to keep the Sundays, the Annunciation, Purification, Visitation of the pure Virgin Mary, St. John Baptist's day, St. Michael's, the Apostles' days, and St. Mary Mag-

dalene's; of which feasts some have perhaps fallen into disuse already, and all cannot conveniently be restored. And especially should all keep Christmas, Circumcision, Epiphany, the Easter festival, Ascension, and Pentecost,—unchristian legends and songs which have been affixed to them being done away. The festivals have been so arranged because all parts of the Gospel cannot be heard at once, and therefore its doctrine has been distributed throughout the year." Melanchthon concurred in this opinion, and Luther's conduct, as we shall see, showed this respect for the festivals.*

Chemnitz enumerates the following superstitions in regard to festivals, which had crept into the Church: That Sundays were of peculiar sanctity; that it was real worship of God if on fast-days they abstained from labor and went to church, even though the days were not used for the true exercise of piety; that peculiar merit belonged to the feasts; that it was enough if on festivals, or even on the Lord's days, only, they

* "Such ordinances it behooveth the churches to keep for charity and quietness' sake, so that one offend not another, that all things may be done in order, and without tumult in the Church, 1 Cor. 14: 40, and Phil. 2: 14, but so that consciences be not burdened. * * * * Such is the observation of the Lord's day, of Easter, of Pentecost, and like holidays and rites. For they that think that the observation of the Lord's day was appointed by the authority of the Church, instead of the Sabbath, as necessary, are greatly deceived. The Scripture, which teacheth that all Mosaical ceremonies can be omitted after the Gospel is revealed, has abrogated the Sabbath. And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the Christian Church did for that purpose appoint the Lord's day: which for this cause also seemed to have been

heard the Word of God, prayed, &c.; that sins were destroyed by them; the too scrupulous prohibition

pleasing, that men might have an example of Christian liberty, and might know that the observation, neither of the Sabbath, nor of any other day, was of necessity." AUG. CONF., XXVIII.

"The people retained certain of their fathers' customs, which, somewhat changed, the Apostles accommodated to the Gospel History, as, for instance, the Passover and Pentecost, that not only by teaching, but by these examples, they might hand down to posterity the memory of the greatest events. * * * * * The prudent reader can easily see that the Apostles wished to free the people from that foolish notion concerning the necessity of a certain time, when they forbid them to be anxious, even though they err in reckoning." *Apology for the Confession*, VII., VIII., 154.

"But old traditions established in the Church for the sake of utility and tranquillity [such as the three high feasts, &c., the Sundays and the like], we willingly keep and we interpret them in the most favorable way, but with the exclusion of the opinion that they justify." Ib. XV. (VIII.) 212.

"In the beginning this must again be prefaced, that we do not abolish the Mass, but religiously retain and defend it. For Masses are held among us on every Sunday, and on the other festivals, in which the Sacrament is given to those who wish to use it, after they have been examined and absolved. And the usual public ceremonies are kept also, the order of the lections, vestments, and the like." Ib. XXIV. (XII.), 250.

"Although the angels in Heaven pray for us (as also Christ Himself does), and also saints on earth, and perhaps even in Heaven, notwithstanding it does not follow that angels and saints are to be called upon and adored by us, that we must honor them with fasts, feasts, oblations, and by founding temples, altars and worships, and in other ways, as though they were patrons and intercessors, and that power to assist in certain cases should be attributed to them, as the Papists teach and do. This is idolatrous; and this honor must be given to God alone. For thou art able as a Christian and Saint on earth to pray for me, not only in one, but in any necessity; yet I ought not therefore adore thee, pray to thee, celebrate feasts, fasts, oblations, masses and worship in thine honor, and trust thee for my salvation, since I am able to honor, esteem and thank thee in other ways. Therefore if this idolatrous worship of angels and dead saints were done away, the other ven-

of external works; disputes about the beginning of festivals, whether they did not extend from evening to evening; that it is enough to hear the Mass; that it is mortal sin not to keep the feasts; their great number; many have no basis in Scripture; some were instituted to merit the patronage of saints; and the ridiculous ceremonies performed on some.* These are condemned by the Lutheran Confessions.

But the old order of the year and the pericopes of the *Comes* were retained. Luther was not satisfied with the Epistle lections, but thought their selection showed the hand of a "very unlearned and superstitious overestimator of works," and he hoped for a change when the whole service should be had in the vernacular. But he did not attempt a change, and there have been but few, unimportant alterations. As usual in Germany (owing to its political divisions), there was not uniformity in the retention and abrogation of minor feasts; but there was a gradual progress in all the Churches.

A review of the Lutheran Church Year will show that though some feasts were dropped, it remained a consistent whole. The Year of the Ancient Church had for its foundations the great facts of the life of

eration would be unharmed, and will soon fall into forgetfulness. For where the hope of profit, and of spiritual and bodily help is taken away, there the worship of the saints speedily vanishes, whether they are in their graves or in Heaven. For without profit or out of pure love, no one will be likely to keep their memory, to worship them, or to give them Divine honor." *Schmalkald Articles*, I. II., 30.

* Chemnitz *Examen Concilii Tridentini, De Diebus Festis.*

our Lord, and the Lutheran Church kept these. In the Middle Age, when Mass was celebrated daily, one day was like another. Then, in order to give a special sanctity to the Sundays and great feasts, the Old Testament commandments and prohibitions, in reference to the Sabbaths and the Feasts, were gradually transferred to them. The Lutheran Church would not acknowledge this sanctity of certain days, for it is not taught in the Bible; but the Word of God, in the order of its living events, sanctifies them. *All stress is laid upon the Word; no sanctity belongs to the day.* The Lutheran Church, therefore, restored the Church Year in its purity.

Inasmuch as God has wrought His Gospel among men by means of men, it is proper there should be days of the Church as well as feasts of the Lord. And the Lutheran Church retained also the foundations of the Year of the Church, in its narrower acceptation. St. John Baptist's day celebrates the preparation for the Gospel; on the days of the Apostles, the foundation of the Church is commemorated; the Church Militant is represented by St. Mary Magdalen, St. Stephen, the Holy Innocents, and St. Lawrence; and the Church Triumphant, by St. Michael.

Kliefoth also traces the difference between the Lutheran and Reformed practice, in regard to festivals, to their difference of principle. The latter, on the principle of Christian freedom, regarded all days alike; but, desiring some sanction for the Lord's day, transferred to it the Sabbath Law. Discarding the Sacramental in worship, the Reformed kept, in-

deed, Sundays and single feasts, but without organic connection between them. They were based upon the piety of the worshippers, and were consequently of a sacrificial nature. The Reformed Church is, therefore, the home of penitential days and days of prayer.

"What constitutes a feast," continues Kliefoth, "is not alone the Church's impulse to adoration, etc., but at the same time and much before this sacrificial motive, the reference of the day to the Sacred History, and its consecration through a corresponding Word of God; indeed, this sacramental moment is the primitive, which, through its significance, power and operation, has first begotten and awakened the whole sacrificial activity of the Congregation, and on which the latter depends; and it must, therefore, be said that a day is not rendered holy by our preaching, praying, etc., but by a word and work of God. Thus, through her acknowledgment of the Sacramentalness of the Word of God, our Church was led to the right acknowledgment and use, not only of the service, but also of the Church Year, and was not (like the Reformed) so unfortunate as to wreck the whole Church Year, but rather restored it, according to its original idea, and in its sound arrangement."*

(2.)

The Church Year begins in the Lutheran Church also on the fourth Sunday before Christmas, *Advent*

* Kliefoth's Die Ursprüngliche Gottesdienstordnung in den deutschen Kirchen lutherischen Bekenntnisses. I. p. 372 and *passim.*

*Sunday*, which, in some places, was observed as a festival.* It was formerly the custom in many places to read then the names of those who, in the year just ended, had been born, had died, or had been married. *Advent* continues until Christmas. The week day lections were chosen with reference to the season. Lossius† says, "The Church celebrates a threefold coming of Christ. The first is His lowly coming in the flesh, spoken of in Zech. 9: 9; Matt. 21: 4. The second is His spiritual and daily coming into the hearts of the pious, when He is constantly present with the Church, hears, helps and consoles her, of which Christ speaks, John 14: 18, 23. The third coming of Christ is His glorious return to judgment, spoken of in Is. 3: 14; Matt. 24: 30." "Therefore," continues Kliefoth, "our fathers did not take Advent to be merely the introduction to the Christmas festival, and the preparation for it (as often our moderns falsely do), but rightly as the introduction and preparation for the whole Church Year, in whose successive parts the coming of our Lord in flesh to His work and office, the coming of the Lord to His Church, and the future coming of the Lord to judgment, are declared." The altars were clothed with *violet*, or, at least, with less festive colors than before. Many *Kirchenordnungen* forbid marriages in Advent, or from Advent Sunday to the

* "Reformed theologians and Kirchenordnungen, on the contrary, because they have given up the Church Year, begin their reckonings of days of service with New Year day." Kliefoth, iv., 403.

† Quoted in Kliefoth, iv. 405.

First Sunday after Epiphany, and from Ash Wednesday to the first Sunday after Easter.* Then fol-

* These are the *Tempora Clausa*, or *Closed Times*. After quoting the old Kirchenordnungen (*e. g.* Pomeranian, 1574, Saxon, 1580, Luneburg, 1646, Magdeburg, 1734, etc.), Kliefoth says: "Our Church has not proceeded from the Romish principle that there are holy times, in the sense that a Christian must live otherwise and holier in some times than in others, nor from the other principle, which it must be confessed in some measure pervaded the Ancient Church, that there was something impure in marriage, of which a Christian has to be ashamed, and that, therefore, it must be relegated to the less holy times. But she proceeded from the facts that in the course of nature weddings cannot be without gaiety: and, on the other hand, that the appointment of days of Divine service, the intertwining of the facts of salvation with the life of men, and the development of the Church Year with its times of Christian joy and sadness, have an ethical and historical necessity, and that this institution of the Church must be interwoven with Christian life and all its usages. Therefore, she did not wish to have weddings and their gaiety on the holidays, or on the days before them, that the purpose of these days might not be hindered. Therefore, in the great times of the Church's sadness and of Christian sobriety, Advent and Lent, she demanded that her members should give up, with other things, the gaiety of weddings. And she made an ecclesiastical law of it, because she wished to bring up her members to the sanctification of these days of God's service, and to self-forgetfulness in these great seasons for contemplation, even against the will of the flesh; and because she knew that there can be no education without discipline, and that a morality, which is to exercise discipline, must have a foundation. It is, indeed, impossible to justify these views and experiences of our older Church to the antinomianism of our days, which, in contradiction of the Reformation, is always ready to urge Christian freedom against every ordinance of the Church; to that Spiritualism, which hopes to have exercise in godliness without any askesis, and churchly services without a Church Year; to that unhistorical spirit which is afraid of all Church usages, because of their age, and thinks that progress consists principally, or altogether, in the removal of everything that has been. And under the pressure of these modern spirits, the authority of those old laws has been relaxed. In most of the national Churches, later legislation

lows *the dear, lovely feast of the Holy Birth of our Lord Jesus Christ,* as Luther called it. This, unlike other feasts, was kept with sacred matins or nocturnes. Old superstitious customs can be traced in the popular celebration of Christmas Eve in Germany. "The many popular customs and usages at Christmas time were fostered, not puritanically persecuted, by our old Church. Yet this did not prevent her from opposing Popish superstitions. The *Pfaltz-Neuburg* Kirchenordnung forbids the consecration of wine on St. John's day, and the plays in the Church, the representation of the Christ-child in the cradle, etc., at Christmas." St. Stephen's and St. John's day (Dec. 26th and 27th) were kept in some lands, abrogated in others. But, generally, three days were given to the Christmas festival. Consequently, the martyrdom of St. Stephen was rarely preached upon. The Gospel of the *Holy Innocents* is put by some on the Sunday after Christmas; by the Church Book, it is put on the Sunday after New Year.

The *Circumcision of our Lord* falls on January 1, and Luther was displeased with those who departed from the old custom and celebrated the birth of the civil year instead. Later usage combined the two

has at least limited the sphere of the *tempus clausum :* in some, only the *Still Week* is a closed time; in others, only the week before Christmas and the Still Week; in others, the eight days before Christmas and the fourteen before Easter; of course, there is no principle either in retaining or in rejecting; for how, for example, does the last week of Advent, or of Lent, differ from the others? And where the letter of the old laws is still in force, there, at least by the frequency and carelessness of dispensations, the law is made illusory." Kliefoth. *Einsegnung der Ehe,* 118, f.

thoughts, which are reflected in the Collects. Gerber (a dry old anecdotist quoted by Daniel) censures the preachers who on this day load those of their hearers who are in authority with fulsome compliments. "On this day," says Chemnitz, "is taught how Christ was made under the Law, the liberty of a Christian is considered, and the greetings of the New Year are added."*

*Epiphany* (Jan. 6) is variously called the day of the three kings, of the Manifestation of Christ, *Der Obere Tag* and *Hohe Neujahr*. Luther preferred for this day the Gospel of the Baptism of Christ. "Since a feast of the Manifestation of Christ is celebrated, why not let it be this manifestation, where God the Father and the Son and the Holy Ghost is so strikingly revealed?" No notice is taken of this festival in the Prussian Liturgy.† It has its proper place among the Danes and Swedes, in Saxony, and in

* Chemnitz, *Examen* IV. V. III. 60.

† Daniel enumerates ninety-nine Lutheran Kirchenordnungen at the beginning of Vol. II. of his *Codex Liturgicus*. There were so many, because Germany was divided into many sovereign states, each of which organized its Church independently of the others. We gather from Kliefoth's chapter on the *Destruction of the Lutheran service in the course of the 18th Century*, that they may be divided as follows: 1. Those of the Reformation period, which are animated by the same spirit, some being more or less affected by Reformed principles or neighborhood. 2. Those which followed the Thirty Years' War, which repeated and sought to re-establish the former among a people who had lost their old religious habit. 3. Those indirectly affected by the Pietistic controversies, which reasserted the old and opposed the advance of subjectivism, but unconsciously conceded much (about the beginning of the 18th century). 4. Those corrupted, altered and weakened by Rationalism.

some other regions, and is logically necessary to the Lutheran Church Year. *The Church Book* has the Gospel of the Wise Men, *Christ's Manifestation to the Gentiles.* Epiphany commemorates the coming forth of the Saviour into the world. On the first Sunday after, His glory is manifested to the doctors in the Temple and to His chiding mother, Luke 2 : 41-52 ; on the second, a different glory to His disciples and mother at the wedding-feast, John 2 : 1-11 ; on the third, another glory to great multitudes and to the heathen centurion, Matt. 8 : 1-13 ; on the fourth, His power over the winds and sea is shown, Matt. 8 : 23-27 ; on the fifth, His wisdom and love in sparing the godless and preserving the good in His Church, Matt. 13 : 24-30 ; and on the sixth, the exhibition of His glory culminates in the Transfiguration, Matt. 17 : 1-9. The last Gospel is peculiar to the Lutheran Church.

We have now come to *Lent*, extending in the Lutheran Church also from Ash Wednesday to Easter. It is a mistake to suppose that Luther wished the custom of fasting to be altogether given up.* The

* He thought that no one ought to keep it to the ruin of his health, but that such an one should use and defend his Christian liberty. *Köstlin, Luther's Theologie.* See *Augs. Conf.*. Art. XXVI. *Apology*, XV. "Such fasting and mortification ought not to be only for a certain time, but constantly. For God would have us always live temperately and soberly, and experience teaches that prescribed fasts do not help much to that end." And V., "True prayers, true alms, and true fasts have the command of God ; and where they have the command of God, they cannot be omitted without sin." Chemnitz says (*Examen* IV. IV.) : "A true fast has testimonies and examples in the Holy Scriptures of the Old and New Testaments.* * * * * A fast is not of itself and in itself worship

Ecclesiastical statutes of the Electorate of Brandenburg (1540) expressly and for good reasons ordain the customary fasts on Friday and Saturday of each week and on the forty days of Lent,* but with the

of God. But if a fast is conjoined with penitence and prayer, that is, if a fast is referred to this end and is ordained that the flesh may be brought under control and into servitude, that it may not fight against the spirit, nor impede nor disturb its actions by petulance or carelessness, but our body may be ready and fit for spiritual things and to do what belongs to it, that neither fulness nor slothfulness may give occasion to sin, but that the mind may be admonished and made apter for spiritual affections, and in order that the spirit may be enabled to devote itself more ardently and freely, and may be at leasure for penitence, prayer, and other exercises of piety; if, I say, fasting is used for this end, it is well-pleasing to God. But when a fast is undertaken and exercised without that purpose, as if of itself, *ex opere operato*, it were a worship of God, then God plainly shows that He will not abide it. If a superstitious end, or an impious ascription of worship, merit, justification, or satisfaction for sin be added to the fast, then God absolutely rejects and abominates it. * * * * * A fast cannot be prescribed for all equally in the same form. * * * * In the New Testament, together with the other Levitical ceremonies, this concerning a certain and appointed day of fasting was abrogated, nor do we read that another and definite time was appointed in its place. * * * * * Nor was such a time fixed by the Apostles, the Apostolic Fathers, or the early Church. It is the doctrine of Tertullian that the Apostles indeed taught that we must fast, but did not impose a yoke, so far as time is concerned, of certain fasts to be observed by all under command. They left it to the judgment and free will of the Church and of believers; so that upon occasion the bishops might appoint, or private men might undertake, fasts, not as under a command, but freely and of their own accord. The ancient Church therefore used and defended liberty in fasts, without an opinion of necessity, both as regards times and foods, as to what days they should fast on and when."

* "And since in the time of Lent flesh is unseasonable, *and our Electorate of Brandenburg is richly provided with fish*, it is not improper to ordain that at this time the people abstain from the use of meat, and that wanton transgressors (of this regulation) be punished." The same motive is declared in an ordinance of Queen Elizabeth of England.

express proviso that the people should be notified that their conscience is not at all bound by such time and difference of meats, nor is a sin before God made of it, except by malicious obstinacy and offense. The *Kirchenordnung* of Calenberg and Gottingen (1542) says, "Let us be satisfied with what has been said of Quadragesima, as the Fast is called,—with the admonition that those who eat meat are not to be despised by those who eat none. Let it be known that such a fast does not earn the forgiveness of sin but is a bodily exercise, through which a man is made fitter for all good, especially for prayer. And such fasts ought of right always to be in use among us Christians." But, although some yet piously fast on Good Friday and before coming to the Lord's Supper, the custom is obsolete in the Lutheran Church. Consequently great pains were taken to root out the old carnival excesses of Fast-night (night before Ash Wednesday).—The altars were clothed during Lent in *violet* or *black*, songs of joy were omitted, the organs were silent, and weddings were solemnly forbidden. The week-day sermons are upon the Passion of Christ (for which a synopsis by Bugenhagen furnishes the texts) and are so arranged that the whole Passion History shall have been preached upon by *Judica Sunday* (the 5th in Lent); and then it is begun and preached over again. The pericopes of the Sundays pourtray in remarkable and instructive contrast, what may be called the *victorious* humiliation of Christ. On the first in Lent, He overcomes in the Temptation; on the second, He casts the devil

out of the Syrophœnician woman's daughter; on the third, He demonstrates His triumphant hostility to the devil; in these the Lord is shown to be victorious over darkness and the catechumens are prepared to renounce the devil and all his works; on the fourth, Christ's Prophetical office is illustrated; on the fifth, His High-priestly; on the sixth, His Kingly; and thus the catechumens are prepared to put their trust in Him.* These were the pericopes of the old Church. She did not reckon the Sundays to belong to the fast. The pericopes belong to the Evangelical Church rather than to the Romish, for they retain their meaning only in the vernacular. This is also one of the seasons for the quarterly public examinations in the catechism, which have taken the place of the Emberdays and the fasts introduced by them.

In the *Great* or *Holy* or *Still Week*, called in Germany *Karwoche*, the Passion History was repeated and preached upon in the morning and at vespers every day, or the events were distributed to the days on which they were believed to have happened. Palm Sunday is generally the day for the confirmation of those who on Holy Thursday, Good Friday or Easter, will partake of their first Communion.† Good Friday gets special observance. It used to be the custom to recite the Passion of our Lord "with solemn and dramatic song." In some *Agendas* it is

* Kliefoth, Alt, II. 489 ff.

† "We would recommend that the confirmation be transferred from Palm Sunday to *Quasimodogeniti*, for which Sunday well known old traditions speak." Kliefoth V. 322.

prescribed that after the words "*He gave up the ghost*" have been said, the minister and people on bended knees shall silently say the Lord's Prayer. In some churches, after the afternoon sermon, at three o'clock, the bells ring and Hermann's hymn, *O Traurigkeit, O Herzeleid* is sung, or Rist's *Nun giebt mein Jesus gute nacht.* The people call this *Dem Herrn Jesu zu grabe lauten.* While Romish Churches are empty, stripped or silent, Lutherans are sure to be at Church on Good Friday, and it is a day of frequent and almost continuous worship. It may be noted that a joyous element is always, even in the saddest times, to be found in the worship of the Lutheran Church. The altar is clothed with *black* on Good Friday. Holy Saturday has no special observance.

*Easter,* though the chief of the festivals, has no *special* observance. It used to include three days. The altar cloths are *white.* The old custom of connecting Baptism with Easter Eve has fallen into disuse. Easter is a chief day of communion in the American Church. The old Reformers tried to prevent a too numerous communion on that day, preferring that there should be communicants present every Sunday. The first Sunday after Easter is among many the day of confirmation.

Formerly Monday, Tuesday and Wednesday of the week after *Rogate Sunday* were called Rogation days and celebrated with processions, litanies and prayers; but although these customs were originally purged and kept by some Lutheran Churches, they

linger now only in the penitential days kept at different fixed times.

*Ascension Day* is kept, but in the Church of Prussia (which is United, not Lutheran), is transferred to the next Sunday.

*Whitsunday*, Pentecost or *Pfingsten* is kept. The altar-cloths are *red.*

Trinity Sunday closes what some call the festal half of the Church Year. In the first cycle, from Advent to Epiphany, the goodness of God the Father is revealed to us in the gift of His Son; from Epiphany until Ascension, Christ the Son is revealed; on Pentecost, having been heralded by the Gospels of the preceding Sundays, God the Holy Ghost is manifested. "As on the other feasts our Lord God is clothed and wrapped in His works," says Luther, "So that thereby we may learn His heart and will towards us, this present feast has been ordained that, as far as possible, we may learn out of His Word what God is in Himself, without clothing or works, in the Divine essence merely." It is dedicate to the "Holy Trinity and the Undivided Unity."

As this dispensation is the manifestation of the Holy Ghost in the Church, in which He takes the things of Christ and shows them unto us, so the remainder of the Church Year, the *Sundays after Trinity*, is the application to the life of men of the facts commemorated in the Festal or Dogmatic half, in lessons which are by them made intelligible. The Sundays are called *First*, *Second*, &c., *after Trinity*, while in the Roman Church they are numbered from

Pentecost. In former times they were variously divided.* Kliefoth says, "After the pericopes of the Festal Half of the year have preached the great work of the Triune God which lies at the basis of human salvation, the pericope of the Octave of Pentecost speaks of the establishment of this salvation in men, of Regeneration, and then follow three sets of lections (from *The Rich Man* to our Lord's *Admonition to be merciful*, from the *Miraculous Draught of Fishes* to *No man can serve two masters*, and from *the Widow of Nain* to the *end*) which successively preach of the beginning of the subjective Christian life in Penitence and Faith, of its development in this world and time, and of its completion, its ripening in time for Eternity, and of Eternity itself. This is the sense in which our Church has taken this succession of pericopes.†

The feast of *Corpus Christi* was retained by some early Lutheran *Agendas* (as a Feast of the Lord's Supper) although Luther declared himself more hostile to it than to any other, and wished its abrogation. By the year 1600 it had fallen almost altogether into disuse.

I have already shown that the Gospels of some of the Trinity Sundays are adapted to the times of the year in which they fall. This beauty is appreciable only in the Protestant Church, where they are read in the vernacular. In the Lutheran Church the *Tenth Sunday after Trinity* is distinguished by a solemn nar-

*See foregoing Historical Table. †IV. 460, 461.

ration of the destruction of Jerusalem, because it usually is near to the tenth of August, the alleged date of that event. The last Sunday is sometimes called the *Feast of the Last Day*, on account of its Gospel; and among some it is customary then to celebrate a *Feast of the Dead*, which takes the place of the Roman *All-Saints' Day*, Rom. 3: 21-28 being the Epistle, and Matt. 5: 1-12, the Gospel.* While the *Book of Common Prayer* (and the Roman order) prescribes that "If there be any more Sundays before Advent Sunday (after xxv. after Trinity), the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting," in accordance with the old custom of ending the year with those Gospels and beginning the New Year with Septuagesima,† the Lutheran Church gives to each of these Sundays lections of its own. Luther chose Matt. 24: 15-28, the *Abomination of Desolation* for the 25th Sunday; Matt. 25: 31-46, the *Judgment*, for the 26th, or, if there were another, for

* Although this is a peculiarly German custom, a commemoration of the dead on that day will be found also among Pennsylvania Germans.

† *Dominicæ post Pentecosten non possunt esse pauciores viginti tribus, neque plures viginti octo. Cum autem fuerint plures viginti quatuor, tunc post xxij. Dominicam resumuntur quæ eo anno superfuerunt post Epiphaniam, quoad Orationem, Homiliam, et Anas ad Benedictus et Magnificat hoc ordine: Si Dominicæ post Pentecoscosten fuerint xxv., Dominica xxiv. p. Pent. erit quæ est v. p. Epiphaniam, et xxv. quæ est vj. Si fuerint xxvij., Dominica xxiv. erit quæ est iv. p. Epiph., xxv. erit v., et xxvj. erit vj. Si fuerint xxviij. Dominica xxiv. erit quæ est iij. p. Epiph., xxv. erit iv., et xxvj. erit v. et xxvij. erit vj. Et ultimo loco semper ponitur, quæ sequitur hic in ordine xxiv. Breviarium Romanum, Pars Autumnalis.*

the 27th, in that case, putting Matt. 24 : 37-51 on the 26th. In his *Postil*, he chose Matt. 5 : 1-12 for the last Sunday. In the *Church Book* the order is 25th, Matt. 24 : 15-28 ; 26th, Matt. 25 : 31-46 ; 27th, Matt. 25 : 1-13. Nebe adds, " We find that the Lutheran Church felt it to be necessary to close the Trinity Season and the Church Year with reference to the *Last Things*. All the texts that have been chosen point thitherward ; the *Transfiguration* reveals His hidden, and therefore future, majesty ; the Beatitudes are voices from on high pointing from the sufferings of this present time to the glory which shall be revealed in them that believe. Sarcerius' choice of John Baptist's preaching of repentance will not answer this, although there is much to recommend it. It may be claimed for the choice of Hesshusius, the *Parable of the Ten Virgins*, that it has a good memory as the pericope of St. Catherine's Day, November 25.

" This finial, which Luther put to the old Pericope system, proves that this man of God, if any one, was fit to lay his hand on the whole and better it. It is ever to be lamented that he had not leisure for this undertaking. Judging from what he has done, we may confidently say that it would have been an unsurpassable master-piece, and would have spared succeeding generations much strife and weariness.*

The ancient custom of celebrating the anniversaries of Churches has been kept in many parts of the Lu-

* A. Nebe. *Die Evangelischen Perikopen des Kirchenjahres.* I. 29, 30.

theran Church, although Luther inveighed against them as abominable, on account of "the gluttony, murder, thieving, dishonor of God, and all unprincipled deeds, which result from those taverns, markets and playing courts." These *Kirmessen* (as they were called) were more frequent in Saxony. They have been regulated by law.

*Feasts of the Blessed Virgin* have been retained by the Lutheran Church, but as *Feasts of our Lord.* They are not everywhere, nor strictly kept. The *Conception* and *Presentation* of Mary, which have no Scriptural warrant or dogmatic interest, were not kept at all. Her *Nativity* and *Assumption,* which have no better basis, Luther was willing to let remain for a while, and they were ordained by a number of the early Lutheran service-books, sometimes on account of popular or civil customs connected with their observance; but they have fallen into disuse. Kliefoth ascribes this to the reaction after the attempt to reinstate them by the *Interim.* The three remaining feasts are founded on Scripture. Luther said of the *Annunciation,* "We keep this feast, which ought to be called the feast of the Conception or Incarnation of Christ, for the sake of the Article in the Creed: *I believe in Jesus Christ, His only Son, Our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary.*" "All the Lutheran Service-books of the 16th Century ordain for this a whole day's observance," says Kliefoth; "a great number of the most venerable reckon it among the great high festivals of the Lord Christ." The

"Little" Würtemberg Kirchenordnung of 1536 directs that there shall be a sermon on this day, but afterwards the people may go to work; but the "Great" (of 1553) restores the observance of the whole day; the Strasburg of 1598 is the only one satisfied with a sermon on its Gospel, at the early service of the week-day on which it falls; and the Osnabrück of 1652 is the first to reduce it to a half-day's observance. Because its lessons seem at first to be ill-suited to Passion Week, in which it often falls, it has been sometimes transferred to other days; but there is an inner connection, which is reflected in the Collect.———Of the *Purification* (also approved by Luther), Chemnitz says, "Upon this feast we are taught how Christ was the First-born among many brethren, useful admonitions are given to young mothers, and the lovely song of Simeon is explained." It has had the same history in the Lutheran Church as the *Annunciation*. Of the *Visitation* Luther said, "This feast the Pope instituted in order to drive away the Turks, but we will celebrate it that we may give thanks to God for the glorious revelation which was given on this day, so that the pious old matron Elizabeth was so full of the Holy Ghost, that, although she knew nothing of the Conception of Christ, she brake out and confessed that the Maiden Mary is really the mother of our Lord and God, &c. 2) To this follows the beautiful hymn, the *Magnificat*, which deserves a day, a festival, for itself, that we may preach upon it and learn to understand it. And 3) There is a most beautiful

example held before us in the Virgin Mary." This never got the observance accorded to the other two, probably because its doctrinal use is not so evident. Daniel thinks it superfluous. The *Church Book* catalogues the three as minor festivals observed in some parts of the Lutheran Church, and retains the old pericopes, except for the *Visitation*, which formerly had 2 Sam. 1: 21 ff. for the Epistle. In this change it follows several old Liturgies. They are observed in some Lutheran countries, in some are abrogated, and in some are transferred to the nearest Sunday.*

*St. John Baptist's day*, approved by Luther, although disliked by some of drier disposition, is not only a religious, but also a popular festival in Germany, and especially in Skandinavia. It is reckoned as a minor festival in the Church Book, which, however, assigns it no Introit and Collect. Luther preached on John's Martyrdom also on that day, and the Würtemberg Agenda of 1843 has assigned it two pericopes.

*St. Michael's day*, Luther wished to keep, that the doctrine concerning angels might be preached upon and the congregation be taught to give God thanks for their ministry. "On the day of Michael," says

* "Calvin declared that the feasts of Mary were carriers of Romish superstition, but thought they had to be suffered for a while, on account of the offense their abrogation would cause. Every trace of such days soon disappeared from the domain of the Reformed Church. The Kirchenordnung of Frederick, Elector of the Palatinate, 1569, which is representative of the German Reformed Church, has not a trace of the Year of the Church, in its narrower sense." Kliefoth, IV. 3,8.

Chemnitz, "the Romish fables and superstitions concerning the dedication and invocation of Michael are refuted; the doctrine of Scripture concerning the office of the angels is taught, and public thanks are given for the fruits of the earth received during the past year." It was established by the old Liturgies, is provided for in the *Church Book*, and is observed in some German countries on the nearest Sunday.

Luther adorned the days of the *Apostles* with sermons, whence we may conclude, says Daniel, that he wished them to be observed by the Church. Their observance was defended against the Calvinists, but already in the 16th century, they had begun to fall into disuse, and in the 18th were almost entirely gone, Lusatia being the only Saxon province to keep the old custom. Now, says Daniel, so far as I know, only the Church of Würtemberg has service on the morning of these days: the Agenda of 1843 have six collects which refer to the Apostles. But, according to Wullen, they get no popular observance; the people are permitted to continue their work; and year-markets are often held at the same time, which draw away the congregation and fill the air with the noise of cattle and buyers and sellers. "The matter is hard to decide," continues Daniel. "The genius of the Lutheran Church requires that the memory of the Apostles be kept. The genius of this age struggles against nine festivals, which have nearly everywhere fallen into oblivion." The *Church Book* has an Introit and Collects for Evangelists', Apostles' and Martyrs' days.

In reference to the days of *the Saints,* Luther said, "The sufferings of all the saints have this cause and finite meaning, that thereby God is honored and praised. But Christ *died for the people.* It is indeed well to preach of the sufferings of the saints, but care must be taken to treat the Passion of the Lord quite differently. It is true, the blood of the saints is holy; *but I cannot become holy through it.* My Lord Jesus Christ's sufferings are alone and peculiar, and I may rely on them in sin and death, for all our confidence and heart hang upon His Passion alone." Kliefoth gives the following as the principle of the Church: "We should, indeed, keep the memory of the saints, in order to see for our own comfort how they also had their weaknesses and sins, but how the grace of God was mighty in their weakness, and can be mighty in us also, if we lay hold on it in faith; we should regard them, secondly, in order to give God thanks that He has given to His humankind and Church such men and such gifts; and lastly, we should look upon them as examples of suffering and patience, of fidelity and virtue, which we ought to imitate. Our fathers in many ways and earnestly direct attention to the historical significance of the commemoration of the saints, and show how beneficial and necessary to the living congregation it is, in every way, to learn from the history of the lives of the fathers in the faith, how and through what labor and suffering it has become what it is." The liturgies of Halberstadt (1539), and Nordlingen (1585), prescribed a special service of thanksgiving

for the Gospel on the Sunday after the day of St. Ansgar (Feb. 3), the missionary through whom they had received it. In the 16th century, *All Saints' Day* was observed in some Lutheran Churches, and the Swedish and Danish Churches kept it until 1770. Luther wished it to be done away, on account of abuses. The Schweinfurth Liturgy (1543) ordained the commemoration of St. Elizabeth ; the Nordlingen (1538), of St. George ; and many Churches kept the days of SS. Nicholas, Lawrence, Martin, and Mary Magdalene. If *All Saints* were kept, thinks Daniel, all the rest, except the last, might be given up. We have the authority of Christ, Matt. 26 : 13, for keeping Mary Magdalene's memory alive, and Luther thought the admirable story ought to be preached upon on a special day every year, The *Church Book* mentions the days of no saints, except the Apostles, the Virgin, John Baptist and St. Michael.

*Reformation* day was celebrated already in the 16th century, but not always on the same date. The Pomeranian Liturgy of 1568 chooses St. Martin's day, Nov. 10, in memory of the birth of Luther, and because near that time "he began publicly to teach against the Papacy." Others chose Trinity Sunday, another the Sunday after John Baptist's day, and John George of Saxony, in 1667, Oct. 21. In many parts of Prussia, it is not kept ; but the fervor of the Gustavus-Adolphus Society has revived it upon the Sunday after Oct. 31. Kliefoth says nothing was known of a Reformation feast of the modern sort before the middle of the 17th century. Daniel ob-

jects that it gives to the Church an appearance of newness, which would have been distasteful to Luther, and does not contribute to the reconciliation of Christendom. It is more and more generally observed in this country.

There are in Prussia and other German countries *Penitential days*, observed with peculiar ceremonies at different times of the year. In Prussia, they are awkwardly fixed between Easter and Ascension, and thus interrupt Easter joy, jar with Spring gladness, and join with the frequent festivals of that time to take the people from their work in the fields.* Consequently, they are not generally observed.

It remains to say that the Lutheran Church has dropped the use of *Octaves*. The *Ember days* are not kept; but, instead, quarterly examinations in the Catechism were introduced.

## C.

In turning to the *Anglican Church*, we are at once struck by its characteristic uniformity. The reformation of Romish abuses was gradual.† In Edward VI.'s reign, Parliament forbade the blessing of Candles and procession on *Purification*, and left the sprinkling of ashes on *Ash Wednesday*, and the distribution of palms on *Palm Sunday*, free to be done or omitted. When James I. came into England, the Presbyterians who sought further changes in

* Daniel.

† Daniel *Codex Liturgicus*, III. 296.

the service, petitioned also against the use of the Apocrypha and the observance of festivals. The common neglect of many festivals which had been popular, was one of the results of the Civil War and Commonwealth. The general principle of the English Church is thus stated in the *Introduction to the Book of Common Prayer:* "It hath been the wisdom of the Church of England, ever since the first compiling of her public Liturgy, to keep the mean between the two extremes, of too much strictness in refusing, and of too much easiness in admitting, any variation from it." Consequently, while more than sixty saints' days are retained in the Calendar, including the translation of the relics of some, and the Invention and Exaltation of the Cross,* only the following are enjoined:

* "It will be remarked that in the column of Holy days, the names of several Romish saints have been retained in the Calendar. No religious observance, however, is attached to these memorials, which are preserved with the object, in general, of provoking the maintenance of the same faith which was held by the faithful in time past, and of the same virtues which they practiced. Some of those mentioned, as SS. Augustine, Jerome, Ambrose, Cyprian, and Martin, the Church at large has always regarded with honor; and others, the Church of England enrols among her Martyrs and Benefactors, as SS. Alban, Gregory the Great, Augustine of Canterbury, Dunstan, the Venerable Bede, and Edward the Confessor. Many names are merely retained for the purpose of indicating popular anniversaries, the commencement of Law Terms, and the ordinary periods when rents and other payments come due. The objection, therefore, against the keeping of Holy days, founded on the corrupt practice of the Church of Rome, whose Calendar is crowded with the names of Saints and Martyrs, of which many are fabulous inventions, and others are those of persons of immoral or questionable character canonized for some isolated deed of doubtful piety, no

All Sundays of the year,
The Epiphany,
The Purification of the Blessed Virgin,
St. Matthias the Apostle,
The Annunciation of the Blessed Virgin,
St. Mark the Evangelist,
St. Philip and St. James, Apostles,
The Ascension,
St. Barnabas,*
Nativity of St. John Baptist,
St. Peter the Apostle,
St. James the Apostle,
St. Bartholomew the Apostle,
St. Matthew the Apostle,
St. Michael and all Angels,
Circumcision,
The Conversion of St. Paul,*
St. Luke the Evangelist,
St. Simon and St. Jude, Evangelists,
All Saints,
St. Andrew the Apostle,
St. Thomas the Apostle,
The Nativity of our Lord,
St. Stephen the Martyr,
St. John the Evangelist,
The Holy Innocents,
Monday and Tuesday in Easter week,
Monday and Tuesday in Whitsun week.

The American Prayer Book enjoins these also, but excludes from the Calendar the Saints not mentioned in Scripture. Uhden says that of all these, only Christmas and Good Friday get general observance. The evens before Christmas, Easter, Ascension, Pentecost, the Purification, the Annunciation, Apostles' days and All Saints, are called Vigils, fasts and days of abstinence in the English book; but the American makes no mention of them. By the

longer avails. At the Reformation, all festivals were abolished, except those which had been observed from the earliest ages of the Church, as tending to the honor of the Gospel, and the furtherance of Religion." Rev. W. Trollope, *The Liturgy and Ritual*, p. 64.

* "In the Calendar of 1552, as well as in the Act of Parliament, the names of Paul and Barnabas were omitted; either because they were not in the number of the Twelve Apostles, or perhaps by inadvertence, but at the last review the mistake was rectified, and proper services were appointed. The feast of St. Mary Magdalene was struck out from the second Prayer Book, inasmuch as it is doubtful to whom the appellation properly belongs." Ib. p. 70.

former, the Forty days of Lent, (so-called from a word meaning Spring); the Ember days, being the Wednesdays, Fridays and Saturdays after First Sunday in Lent, Pentecost, Sept. 14, (Exaltation of the Cross), and Dec. 13, (St. Lucia's day); the three Rogation days, being the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord, and all the Fridays in the year, except Christmas day, are ordained as fasts. No distinction is made between *fasting* and *abstinence*. There is no special service appointed for the Rogation days. The American Book enjoins only Ash Wednesday and Good Friday, calling the others "Other days of fasting, on which the Church requires such a degree of Abstinence as is more especially suited to the ordinary Acts and Exercises of Devotion." The English Prayer Book mentions also the Fifth of November, being the day kept in memory of the Papists' conspiracy,—the Thirteenth of January, being the day kept in memory of the martyrdom of King Charles the First,—the Twenty-ninth day of May, being the day kept in memory of the Birth and Return of King Charles the Second, and the Twentieth day of June, being the day which Her Majesty began her happy reign, as "Certain Solemn days, for which particular services are appointed." These are of course unknown to the American Church.

The *Lectio Continua* and the *Lectio Propria*, are combined; the old Gospels and Epistles being retained with some alterations; and the Scripture

being so distributed in the daily Morning and Evening Services, that the Psalter is read through every month, the New Testament three times a year, and the Old once.* Notwithstanding the strong objections of the Puritans, the English Church retains the Apocrypha in the daily lessons; the American, however, admits these books only on Holy days. In Holy Week the portions of Scripture, which relate the Crucifixion of our blessed Saviour, are taken in orderly course: St. Matthew's account is read on Palm Sunday, in the second lesson, and continued in the Gospel; St. Mark's is read in the Gospels on Monday and Tuesday; St. Luke's, on Wednesday and Thursday; and St. John's, on Good Friday. "The Epistle (on Good Friday) shows the insuffi-

* "The Anglican Church indeed keeps the Church Year in its essentials, so far as the Sundays and Festivals are concerned, but she has at the same time daily Matins and Vespers, and for these the *Lectio Continua*, so that on the First of January, she begins with the First of Genesis, the First Psalm, the First of Matthew, and the First of Romans, and the New Testament is read through every four months, the Psalter every month, and the Old Testament once a year. This mechanical *lectio continua* goes on every week-day in the year; only for the Matins and Vespers of the Sundays and Festivals, and of Advent, have appropriate passages been selected. This is evidently not a better completion of the Church Year and its Pericopes. It is rather a restriction of the Church Year to the Sundays and Festivals alone; with the exception of Advent, the times and Cycles of the Church Year are destroyed; the Sundays and Festivals with their Pericopes stand alone, and the week-day services take their own course; the latter are not put into organic connection with the Sunday Services, and thereby with the Church Year, which could have been accomplished only by the choice of appropriate lections. It is only an external combination of the *lectio continua* with the Pericopes, to the prejudice of these." Kliefoth, IV. 375, 376.

ciency of Jewish Sacrifices, and urges that they typified the one oblation of the Saviour, who made full atonement for the sins of the whole world. The Collects contain expressions of boundless charity, praying that the effects of His death may be as universal as the design of it. The proper Psalms were all composed for times of great distress, and most of them belong mystically to the sufferings of our Saviour; especially the 22d, of which several passages were literally fulfilled by the events of the Crucifixion. The first morning lesson relates Abraham's readiness to offer up his son Isaac, which has always been regarded as a type of the sacrifice of the Son of God; and the first Evening lesson contains the clearest prophecy of that sacrifice."* Easter is distinguished from other festivals by special additions to the service.

## III.

### The Value of the Christian Year.

In keeping the Church Year, we agree with the Ancient Church. The great feasts date from the earliest ages, new feasts were the natural outcome of Christian life; and the Year of the Church—in its narrower sense—commemorates the history of which the Church of to-day is the product.

The Church Year, no more than the Christian faith, is the creation of a few men or of any age. It is founded on God's Word, like the Creeds. It is not only the record of human faith and experience,—en-

* *Procter on the Book of Common Prayer*, p. 281.

titled to the reverence a Protestant feels for a Gothic Cathedral, which, wonderful as it is, is yet too vast for a preacher's voice; but it is a living development of Christianity. Though different in every age, it has always answered to cotemporaneous faith and aspiration, and it is yet instinct with life and growing.

If the words of our Lord be true, in holding His Truth,* we also hold the faith of the Church. The Church Year has been at once an inspiration, an expression, and a product of that *consensus*. If there have been wrong feasts and fasts, there have been mistaken, selfish and imperfect doctrines; both Creeds and worship must be corrected by the Word of God; but the criticism which is sufficient against wrong feasts and days, does not touch the Church Year itself, its Great Feasts, and its principle.

It is not enough to say that these days have come down to us through Popery. The fault of Rome is in her wrong principle and practice, in the abuse of the Church Year. We need not give up the Festivals because they come to us through the Mediæval Church, any more than we give up the Word and Sacraments. That is a fallacious unity which some seek in the alliance of all Protestants against Rome. The true Christian union is of *all* believers, whether they be Eastern, Roman or Protestant Christians; and for this we pray and hope. How can we pray for this, and yet give up the few links between us and them, which yet remain in our worship? And how thrilling that in this or that

* Matt. 16: 18.

usage, we agree with the Apostles themselves, and with the Saints!

Through the order of the Christian Year, Christ puts forth upon us the same influence He exercised in Judea and Galilee. He came to show the mercy of God and to make reunion between Him and us possible, to open men's eyes at the same time to their own unworthiness and God's mercy, and to make them confide in this. How did He influence them? By a magical, mysterious, irresistible operation on their will? That cannot be, for we see that He failed to convince and convert some. He would have been glad if the Pharisees and Chief Priests had come to Him as the Publicans did; but He could only embitter them. Judas was with Him perhaps as long as Matthew and Thomas, but became a most unchristlike traitor. Unless there was a hidden something in His intercourse, the failure to publish which has vitiated all the labor of the Church, He merely went among men, talked with them, preached the Truth of God, and in a quiet way showed what He was, and what He had to give them.

He has the same end in revealing Himself to this generation. He is the same Christ, and in His Word appeals to us in the same manner. We hold the same relation towards Him those men did, or we cannot be judged with them if we reject Him. Either He influences us in the same way, either He means to attract and renew us by the same companionship, rebuke and revelation, or their responsibility was not like ours, and we have no direct interest in the Bible,

which becomes only the record of what He was to them. On the other hand, we have His express declaration that the Holy Ghost, whose mission it is to comfort, maintain, gather and guide the Church, will take of *His* and show unto us, will bring to mind *His* words and deeds; that is, we, though far remote in time and place, are to hear the same Saviour, and see the same miracles. But His words and deeds cluster around His Incarnation, Manifestation, Humiliation, Death, Resurrection and Ascension, and get their character from them. If these events be shown, proved and explained, so that we understand them, we comprehend all else He brought and told. These are the dogmas, the doctrine, the Creed of the Church. We will not quarrel about their meaning, but, if we be really Christians, we will resist any attempt to explain them away. Believe that He our God, was born truly a man at Bethlehem, and went about doing good with supernatural power, and more than human meekness and pity, and voluntarily underwent great sorrow, desertion and death, but rose again and ascended into Heaven, whence He poured the Holy Spirit upon His disciples, and you will believe all else essential, for the truths of God's word are pervaded by a common life, and are an organism. Perceiving this, infidelity has attacked these very facts, and seeks to undermine our literal faith in them; and all heresies, half-faiths, defective practices, and war against the Creeds will be found to result from an uncertainty about, or an unwillingness to accept, these sublime, inexplicable *facts* simply as they stand.

Inspired like the Prophets, who knew not what the Holy Ghost meant while He spake through them, the Church, by the arrangement of the great Feasts of the year, has made sure that all these facts will be impressed upon us annually. Jesus slowly goes among us. We behold the Babe in the manger; we see Him in the Temple, obedient to the Law; we follow Him in His gradual manifestation of fellow-feeling, wisdom, power and majesty until the Transfiguration; we watch while He overcomes the Tempter; we see the successive steps of his humiliation until death; are with Mary and John at the foot of the Cross, with the disciples and the Magdalen at the empty tomb, and at last, having stood with them gazing up into Heaven, receive with the whole little Church the gift of the Holy Ghost. Now an arrangement by which it is made sure, that so full a consideration of *all* the principal events of His life shall be had every year, (for the feasts are to the other days of service like the vowels, without which the consonants cannot be uttered), is certainly more edifying than a full and impressive sketch of His life in one Sermon, or the chance and broken references of preachers, who are bound by no regulations. It supplies the material of Christian faith, the knowledge which is the only right basis of Christian energy and love.

It is not right that all worship and all means of edification should be at the mercy of the preachers. Even though some might be able to choose more appropriate lessons than those which are set, all have

not equal learning, experience and judgment; and many fall so far below the average that their freedom would be detrimental to the Congregation. There ought to be something *fixed* in the service, something independent of and above the preacher, that it might testify to the congregation that they hear not the faith or opinions or guesses of a man, but the very words of God, present among them.

The order of the feasts, as we have said, will insure a complete presentation of the Truth; the services of the Church will gain interest from their variety; the distinct lesson of every Sunday forbids an unhealthy subjectivism, while its Gospel furnishes a Divine fact for our meditation, and the Epistle leads to wholesome, because trustful, introspection; and it is of great benefit that the people know beforehand what the lesson of the Sunday will be.*

To the objection that festivals make the people idle and spoil them, we may reply that this conld be properly urged against the Romish abuse of the Church Year before the Reformation, but does not hold against the proper use of it; it only serves as a caution. It might be answered also that men must have holidays, and it is much better if these can at the same time be holy days;—if the selfish and wearisome round of workdays can be interrupted, not by revelry and license, nor by enervating idleness, but by the worship of God. It were perhaps enough

* *Alt* shows how the annual recurrence of the same Pericopes suggests and assists self-examination by contrasting the present self with the self of a year ago.

to ask whether there is any gain in the secularization of Christmas, and the disregard of Good Friday.

Others however object that the holy times are arbitrarily chosen, and that it is not right to cut up Scripture into bits. The former objection has no real force. The Church Year would be no more useful, its observance would not be more obligatory, if every day were the correct anniversary of the event it commemorates. The latter, we will examine in detail.

It is said tha tthe portions of Scripture which give character to the Year, are taken out of their connection. Of course, this will not hold against the Pericopes of the Great Feasts. If it be granted that a day shall be given to the memory of the Resurrection, there can be little dispute about the proper Gospel. That story alone should be the Gospel. Of the Sunday Pericopes, it is too much to say that they are taken out of their connection. In not one is the doctrine obscured ; I can remember but one Gospel, which seems to group together as a whole what it is clear our Lord said at several times, and often the happiest and most suggestive correspondence will be found between the Gospel and Epistle, and often the Introit and Collect, of a Sunday.

There is, besides, a more or less obvious connection between the successive Pericopes. We have already shown this in the Epiphany and Lenten series. It is no less evident in the Gospels and Epistles of the Sundays after Easter, which, until Whitsunday, are all taken from the Gospel of John

and the Catholic Epistles. Many authors have traced the thread running through the Pericopes of the Trinity Sundays.*

Neither preacher nor people are cut off from any part of Scripture by the Church Year. The parts of God's Word not appointed for Sundays, are left to the week-days. The proper observance of the Church Year requires week-day services too; and only demands that the lections shall be so chosen as to accord with the lessons of the time. The older order in the Lutheran Church provided for these.†

It may be said that the Pericopes have not been chosen with the best judgment, or that they have a flavor of Papistry. Luther thought there were not enough, which speak of the righteousness of faith, but too many which spoke of the value of good works. He did not change them however; and no attempt that has been made, has been quite successful.‡ It is felt that to change the whole series of Pericopes would be to destroy the Church Year, and the same objection will lie against alternate series. All the Churches, however, have omitted some of

* Nebe, Alt, Lisco, for instance.

† The Pomeranian Agenda appointed for the week-days of the first week in Advent, (in the cities), the prophecies of the Coming Messiah, Gen. 3, 12, 26, 28, 49; Num. 24; Deut. 18; 2 Sam. 7; Is. 7, 61; Jer. 23; Hag. 1; for the second week, our Lord's sayings about the Last Day, Matt. 24, 25; for the last week, Is. 35, 61, 40; Mal. 3, 4. But for the villages in the first week, Matt. 24, 25; in the second, Gen. 3, 12, 26, 28, 49; Num. 24; Deut. 18; in the third, 2 Sam. 7; Is. 7, 9, 39, 61; Jer. 23; Hag. 1; Is. 40: Mal. 3, 4.—*Kliefoth*, IV. 404 *f.*

‡ Nebe gives the series projected by Nitzsch; Alt those also of Suckow and Lisco.

the old Pericopes, or adopted new ones, without injury to the series as a whole.

But, it may be asked, does not the whole Bible belong to every Christian; is not each responsible for his own faith, and therefore bound to search every part of Scripture; and is it not so plain that the wayfaring man, though a fool, shall not err therein? This would seem to be the Protestant principle. Nevertheless the Church Service is not the place for Biblical Criticism, for the painful, doubtful, wavering construction of a Creed; but for the use and joyful appropriation of ascertained Truth.

Does not the Church, however, by the use of the Ecclesiastical Year, the Feasts and Pericopes, impose a certain conception of Christianity upon its children, may be the rejoinder. And I readily answer *Yes*. No one but a believer in a mechanical inspiration will hold that texts of Scripture are of any use apart from the context, the purpose of God in uttering them, or that every word in the Bible, even though said by a lying prophet or a peccant Psalmist, is a word of God. And if the words and stories of Scripture are significant only when their relations are understood, much more is it necessary to know their relation to the WORD, the Divine Son of Man, the Heart and Boundary and Life of all Revelation. We are not saved, nor are we regenerated, nor even spiritually benefited, by the mere words or sentences of the Holy Scriptures, but through Christ alone, who lives in them, and reveals Himself by their means. No one will pretend that all parts of the

Bible are of equal value in this regard. Nor are all parts equally edifying. From Genesis to Matthew we meet only an *imperfect* revelation and religion. Christianity contains all that was Divine in Judaism, the Old Testament is a constituent of the New, Christ is the Sum of all Revelation, past and possible. Though it is necessary to study every part of the Bible, in order to know Him, the parts to be read in the Church are not those which show the incomplete development, but those which contain the essence of the whole, the *product* of Revelation, the distinctively Christian portions; which answer to, and feed the devotion of Christian men; in which our Blessed Lord, as really as when with the Twelve, meets us and talks with *us*, to dispel our errors and impart His pure and blessed life. All men are not capable interpreters of the Bible. The larger number properly enough depend upon those called and trained and ordained to teach. It is therefore the duty of the Church to provide that they be taught the mere Truth, not the data from which Truth may be gathered, and that they be brought face to face and heart to heart with that Living Christ, who, through the Holy Ghost in the Holy Scriptures, is in the Church. This end is best served at present by the Church Year and the Pericopes. Till better means are offered, we should value these. These considerations should have due weight with those also, among whom the Church Year has fallen into partial or total disuse.

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